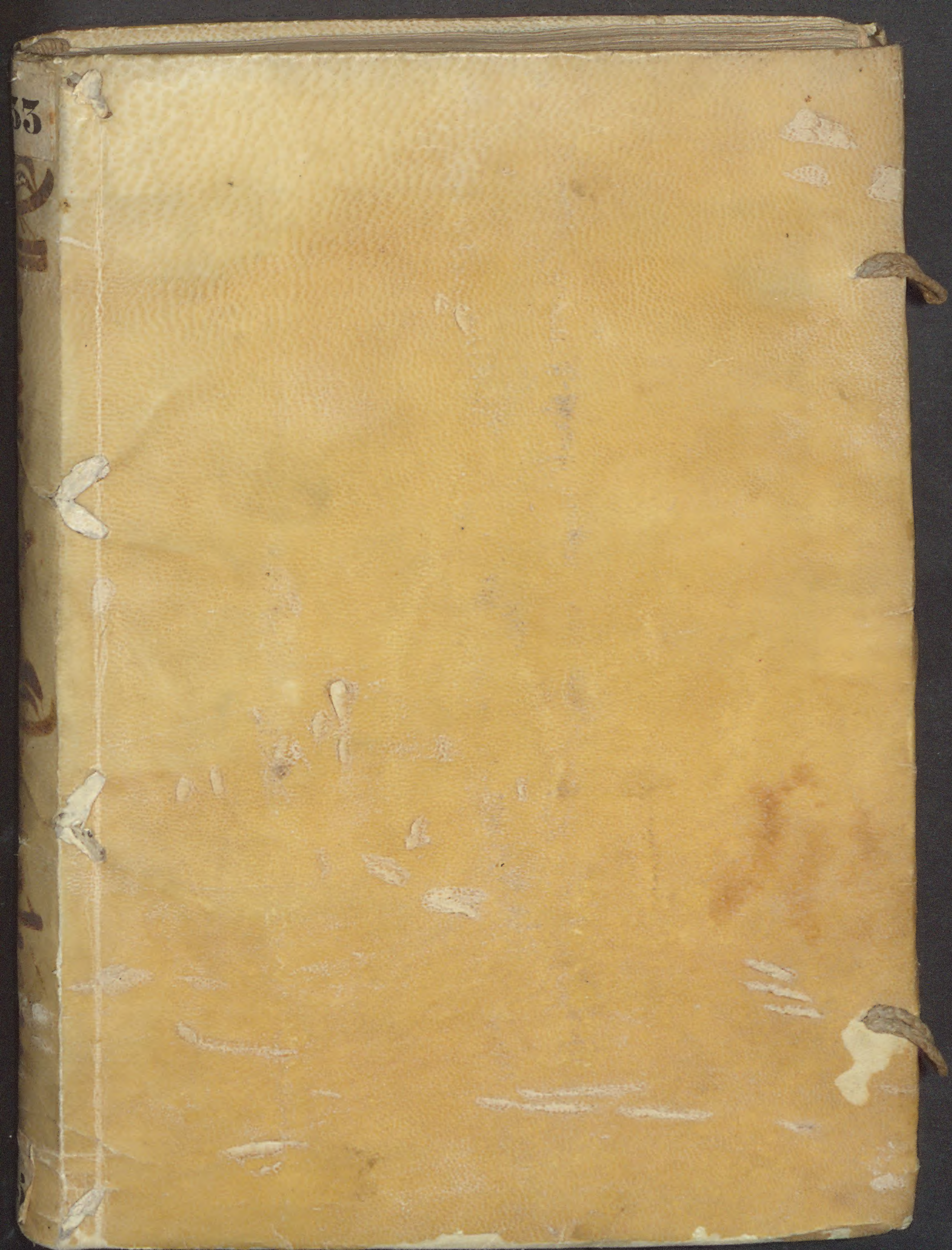


Copiese la portada.

M. S. 4.º perg.º con 164 hojas sin foliar bien tratado, completo. 155

R= Moreno de Angelis



De Angelis.

Sive de Angelorum natura et operibus.

Moreno
De Angelis

Scolastica disputationes
a Patre Francisco
Moreno dictata.
Cathedr. de Visperas mode-
ratore.

Audiente Bacalaureo D.
Frand Berrugo e Moraly.

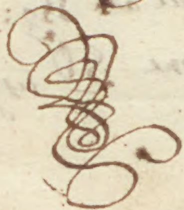




Disputationes Scholasticae De Angelis sive de Angelorum natura Adjunctis Angelorum reginae virgini Deiparae sacrae

Disputationes Scholasticae De Angelis sive de Angelorum natura Adjunctis.

Dictante R.do admodum Patre Francisco de Moreno audiente Bacalaureo Don Francisco Bermudo de Morales

1 Postquam Deo [illegible] habitavit anno primo
classe haereticorum tractus inquisitionem
de Angelis. De quibus ut patet divinae
menti, Angelorum linguis ad loquendum
opus esse. non Deus alius. nec vacuitas
obliviis. At praesentibus difficile admodum
clarum hoc est spiritibus veritas indi-
gens quam difficile humano intellectui
esset nec Angelicus adeo reconditas agnitam
tamen Commento [illegible] et magistris
bus christianis Oratione spiritus sale
ac difficile tam arguit. Id quod ipse
[illegible] inveniatur et divina favente
gratia, ut difficile ipsum adiumus.

2 [illegible] De An-
gelis disputavit [illegible] libro [illegible] a dis-
ratione 2a usque ad 43: et D. Thomas
1.a parte a quaestione 50 usque ad 64

Angelus est aiebat plures unica An-
gelos distinctos institui. Accedit quo
que et nobiles seu vestigiis incrastinis
ly rogitus qui agitari solent hic dis
putationis discutimus. Quod lubens [illegible]
aggredior mox exponere hungarica [illegible]
omnibus eius videre et fugiens ruinas ac
distributus ingratus fore videatur. Agimus
de Deus qui communiter ab Authoribus
hic tractari solent scilicet Deus et Creator
Angelorum Deus est et voluntate Deus
et glorias ipsorum calibratus quando intel
lectus instanti Deus primo demonis tanta
Deus primo locomotiva quae dicitur ab Scholasticis
peccatum maius inquantum tractus disputant de
puras sive Deus et Creator Angelorum. Ergo
an Angeli creant Sectio 1a crearent Ang
eli

2. Nomen Angelus
qd græcè idem valet qd latinè nuntius
extra sacris scripturis, dicitur officium et
munus quo quidditas significat extra
illud Pauli omnes sunt administratorii
spiritus. Pauli 5. Eclesiastes et
nomen Angelus quidditas et iis splen-
doribus Angeli cœlestis aut radicem immortale
et loquitur Augustinus et Damascenus
cum alii. nunquam tamen latius in morte
ley al. fuit subiect Quibus significant.

3 Si aliqui definiunt Angelus
nos dicimus definire
nt nonsenarum creata subtilis intuitivas et
spirituales voluntate et libero arbitrio prædicta
Nam in fine autem in horis superior melius
tamen et extra scholasticos regulas Ange-
lus definitur communi ab scholasticis
substantia creata completa spiritualis et intellectualis

Particulae definitionis facile constant.
Primum enim quod Angelus sit substantia cum
per se existat nec alteri inhaereat ut calor
igni. Dicitur et completa quia non indiget
alia parte nobili ad componendum ut anima
quae est pars corporis. Dicitur deinde spiritua-
lis quia nullo modo participat rigorem ma-
[illegible] [illegible] elevatus nec ullius con-
[illegible] materiae, nam spiritualis excludit [illegible]
cum omni est spiritualis in [illegible]
quantitas tamen dicitur intellectualis ut est spiritua-
lis quia [illegible] qui gradus actio
praeeminet in Angelis, quod [illegible]
appellantur [illegible] gradus magis [illegible]
sunt ex omnibus in suis qualitatibus. Et hoc [illegible]
ut [illegible] dispositiones. Dixit. 2

Sit

circa Angelorum conditionem humana ratio [illegible]
[illegible] ut nobis quod catholicos

vay illo apud Evang. ex utra Phia.
Pauci: alij plures, quorum ipse meminit
Ilo Phicorum si necessitas nat. ad salu-
tem, et spiritum nantibus nuntiorum
mentiorum. Decedant quorum heurum mu-
ho ... in actibus. Assolvi igitur ... sed
... dicunt non esse Angelum negationi-
bus.

5 Hec Angelorum era. Dilat ineuntis
... hominum quorum aliqua tamen
in medio ... ... illud Lumin
... fuerunt a Deo Angeli Dei. ...
illud ... Psalmi 8. Minuisti
eum paulo minus ab Angelis. ex novo
testamento. Dilat ead. veritas numquam ex
illo Luce. ... Michael et Angelus Gabriel
qui stare in ... ... illud Ch-
risti Domini apud Math. 18 An-
geli eorum semper vident faciem Patris

Et illud D. Pauli ad hebreos tanto me-
lior Angelis etc.: Et nusquam An-
gelos apprehendit multo alia quam parum vide-
ri poterunt quod [illegible] [illegible] eximius.

[illegible] 6

Sanctus Gregorius homilia 34 in Evan-
gelia [illegible] loquitur Angelos et
archangelos [illegible] sacri eloquii pagine
testantur [illegible] [illegible] Cherubim
[illegible] nas Angelicas [illegible] omnes quas Deus
dividit [illegible] dignitatis [illegible] equalitatis
[illegible] in [illegible] Genesi [illegible]
ubi Statuitur Deus sub initio temporis
utramque de nihilo condidisse creaturam spiri-
tualem et corporeum; Angelicam et mundanam
[illegible] creata erat creatio [illegible] ad [illegible]
[illegible]: [illegible] creata spiritualis et Ange-
lica quae Angelus nominatur. 5

[illegible]

cadens [illegible] Angelorum: [illegible] [illegible]

Deus creavit mundum perfectum unicum
Deus vidit quae fecerat et erant valde bona
quod verum est non solum de singulis sed de
collectione [struck: …] omnium quae mundus
appellatur. Et Deus mundum non creavit perfectum
nisi Angelis creatis, quia creaturae perfectae
non necessario perfectae quod respicit perventionem ad
finem ad quem destinantur circa quae agunt. At vero
mundus perveniret nisi possit ad finem ad
quem destinatur a Deo circa mundi Angelos
non creatos: quia esset minor perfectio non
unde destinatur a Deo ad ipsius gloriam
Dicitur hanc enim creaturam id est Deus quidquid
creatum est aliquas creaturas possunt movere
seu possunt cognitione at vero solus Angelus
comprehendit singulas creaturas huius universi:
quia solus Angelus praeter Deum vel laudare
ad quas creaturas possunt moveri seu possunt
cognitione et tamen non Angelus non creato
mundus non posset perveniri ad finem

ad quas existimone Dei agentis destinat atque adeo non unicam perfectibus et quotcumque talis actantis architectus mundus operaverunt.

Dico 8

Secundo gloriam quam Deus intendit in mundi creatione est nimirum quod creaturae rationales cognoscant quantum cognoscere possunt intentionem et laudent ... idem Angelus potest cognoscere. Omnes perfectiones intrinsecas quantum cognoscere possunt in eis est ... mundi quas ille non cognoscunt ... Dei perfectionis intrinsecas, quando ... docet id ille Angelus eas comprehendit quae ille ab Angelo cognoscunt quantum cognoscere possunt Dei perfectionis intrinsecas ... a Deo laudare ... cognitionis ... finis intentus a Deo in mundi creatione ad quas hic non ... et non Angelus exacte ... humanus non ille non comprehendit ... imo vix illas videant cognoscere videmus

ung una so prio et ung natus ele
menta salicet ingt et sig et corpus modo
experius Spirits fanto ominis varietate
int se ut vix unus cum alio conveniat
quod inter humanos reperit proportione ad aequa
rem cognitionem, adequatam qua movere potuit
ne ad eam gloriam quam Deo potest accedere tota
sua cognitione qua quae intendit ab ipso in omnium
Dei creare.

9 Peroratum ergo separatio, ut veras
inferiorum apprehendere et omnia cognoscere
quantum ipsa cognitio potest in creaturis et tamen
ex huius cognitionis Deus laudari: quare
non exente Angelo mundus inferior potest ad
gloriam adaequatam destinatus est in Theol. 1o quia
valde dubium est, an anima separata cognoscat
plura et melius quam in statu unionis
cum tamen videatur mundus inferior ad eum
finem ordinatur Dei gloriam, ideo anima in
statu unionis veras in inferiorum comprehe
ndit quam in statu separationis Anima

quod anima separata non comprehendit res
materiales singulares. idque unum cognitionem habet
cognitionem earum quas in corpore cognovit et non
aliarum. Patet namque eius longe distant,
acquirendis speciebus in intellectu in anima 11
separatas nunc recipit. Deus illas infu
ndat. atque sine speciebus non habet earum rerum
cognitionem anima separata non comprehendit res
singulares.
Pro dendi Verbo quamque 10
hominum neque ulli alteri subiecti corpori fu
erunt quomodo miraculosas spiritus ad praesentiam
et magnarum in Christo subitas distinctiones
variarum in rationis aliquem sponte prophetis
et lectis translatio sagarum ex uno in aliud lo
cum, Energumenorum peritia scientiae est lin
guarum quas numquam didicerunt. Audiun
tur tamen eius miracula effectus non fiunt alio ad
quae fuerunt verae iusserunt cum adsit causa creata
Naturalis: Itaque eius miraculi effectus ...

nequeunt naturæ. At improprio sensu
separatas quæ fiunt ab alia causa quam homi-
ne, et vocantur corporeæ quas Angelis a-
ppellamus.

11 Primus talis effectus proveniens
ab anima separata quæ corpore destituta habetur,
unde omnino spiritualis, ideoque quasi momentanea
localis velocissimus, applicando activa passivis
naturalibus praestat effectus superantes quidem
vires nobis corporeas. Secundo quia anima separata
utpote extra corpus nullo correspondente
loco, et quamvis incorporea et nec corpo-
rea quæ corpori unita quam illo magis et
tanquam cum parti ad suam perfectionem
unde et gaudet magis libera, capacior
sibi rationis virtus corporum unionis contra-
hendus spectandis operationibus ejus, et quia
in unitate corporum effectus praestare negat
compensatio. Utroque modo quasi solo probato,
et quod principium exigit corpus, sufficiente
causa subtile in ordine ad quod sufficient, et a quo
virtute

ad vanit quae quantus post sui creationem [illegible]
creaturae al qui n. aiae gloriae. Et melius Creavit
extra corpus. Licet n[on] sit [illegible] [illegible] [illegible]
[illegible] impedit[illegible] perfectionem [illegible] [illegible]
impedit[illegible] melius [illegible] qui [illegible] [illegible]
[illegible] n[on] sit [illegible] Et meliorem [illegible]
[illegible] [illegible] corporum [illegible] [illegible] [illegible]
[illegible] [illegible]

Sectio 2.

Argumenta contra Oliviones

Aliquorum inge 12
bit Angelorum creationem [illegible] [illegible]
sit [illegible] Genesis narrat [illegible] quod Deus
fuit a principio creavit Deus [illegible] [illegible]
Et [illegible] [illegible] [illegible] Deus [illegible]
[illegible] [illegible] [illegible] [illegible] nec aliud [illegible]
mentio creationis Angelorum [illegible]
Et [illegible] [illegible] Genesis [illegible] [illegible]
[illegible] narratio [illegible] [illegible] [illegible]
quo ut [illegible] dicitur hoc [illegible] [illegible] ergo.
[illegible] creavit Deus [illegible] a[illegible] [illegible] [illegible]
[illegible]

Ut talis ergo hoc non est, ut Angelus careret quia est perfectior, ingradu ingenii perfectius accederet ad similitudinem Dei, et erunt ei perfectiores Deo ergo: g. etc. Confirmat ultimus ex Segneri et quarta animi, Accurata quemadmodum fatendus est eius humanus non est g. d. Deus est ita immensus, nil inter omnia quae creavit Deo est propinquius. Sed Angelus est propinquior Deo quam anima g. etc. Resp. adtextus Genesis

13 Resp. ad textus Genesis ubi narrantur creationem impiicit et tamen non explicite et clare sicut ibi non narrat expresse creationem Genesis et aliorum quae Deus creavit in specie. Et solus sub Deo aut vivent S. Illa narrat. Angelorum creationem sub nomine coeli sub nomine lucis, quas igni fuerant ut omittam alias interpretationes expositiones ad comparationem animae hominis. Antonomastice appellari igitur Deus comparare ad reliquas creaturas corporeas non vero cum Angelis et arcangelo. Angelum enim excellencior est

A perfectas igitur Quidam colligunt [illegible]
ex illo Eucherij Lib. 2 [illegible] Sublata
Divinis [illegible] [illegible] [illegible] dicere quod
[illegible] [illegible] [illegible] [illegible]
[illegible] dicere. Certum tamen Dicimus
Angelus esse [illegible] per [illegible] [illegible]

Dl

Dicimus [illegible] [illegible] loquimur de 12
[illegible] gratias intus. Alij [illegible] Deum
in ordine ad finem supernaturalem, inquantum
Angelus [illegible] nec [illegible] perfectior
Deo: licet Angelus sit perfectior
in ordine ad finem naturalem: [illegible] quia An-
gelus magis intimus est quam homo,
ii itaque. Dicimus in perfectionibus naturalibus
at in statu elevationis ad finem supernaturalem aequa-
lis non intelligitur Angelus, et homo, [illegible]
et aequali lumine gratiae [illegible] aequaliter
videant Deum. At si homo [illegible] [illegible] obtineat

Q. Tertius. P. Deus videbit

25 Longius

nat. creatura nra. Quo qa. [illegible]
intentionalis species creaturarum [illegible]
[illegible] Angelo. quaelibet enim species [illegible]
[illegible] Angelo [illegible] cum alia [illegible] inquirunt.
nullas apparet repugnantia [illegible] tales species
81 [illegible] longa sunt magis longa etc.
quod exuit in [illegible] in aere, in ea [illegible]
ma creaturarum [illegible] neque Angelus [illegible]
esse quod et omnis Angelus [illegible] quatuor
[illegible] debet [illegible] creaturas. qui ex [illegible]
[illegible] partim creaturarum [illegible] Deus glo-
riae quanto [illegible] adquirere possunt creaturae [illegible]
[illegible] cognitionis [illegible] movere
creaturas intellectuales [illegible] Angelo ad-
[illegible] longe. [illegible] adquirere Angelos movent
[illegible] tales creaturas [illegible] Angelus [illegible]
16

Theo

Dicimus primus [illegible] cognitionis adquirere
[illegible] nomine [illegible]

Mag. ulti. et scorum illorum circa quem cadunt perfectius cognoscunt creaturas huius privationis ... perfectionis Dnos habuerunt. Maior Deus longius distaret, non tamen perfectius cognoscunt ... modo creaturarum creantur ... propria purificatione et vivacitate cognoscendo ... circa creaturas habet minus movendi finitudinem cognoscunt perfectionis Dnarum ... et perfectius cognoscunt movere ... ad perfectiora, et perfectiores ... minus ... homo. Nunquam bene proponitur ... circa intellectuales perfectionis Angeli ... cognoscendo creaturas universaliter perfectius quoque cognoscunt Dnas perfectiones.

Impugnatur generalis illa assertio qui in contrario arguunt, per quod Angeli creaturas producunt ... applicando activa passivis ... possunt ... provincia ... generales, et ... quamvis ... transferre ...



tale quae applicare activa passivis extrin-
seca, ut id ponimus Angelos, quales cernimus
assistentes? an ab alio prout solebat ... suffi-
ci.

Respondeo Daemones maxime attendendo ma-
xime anima separata inhaeret cum virtute naturali maiore ve-
lut eo ponit per omnes haec passivis a Deo
infusas, extrinsecam [illegible] cum quo minime
applicandam secundo exigit medius aut in passi-
vis id tamen exigit daemonis divinam perfection-
em cognitionis in qua ponunt vi sua aliquam mo-
vere necesse est anima separata non tantum velo-
citer vel alia corpora quodcumque movere licet
velocius extra quam intra corpus movetur non
tamen tanta velocitate quanta opus est ad appli-
candam activa passivis. Et quia natura admini-
cula illis praestando [illegible] solo aut
plus tamen anima separata in corpora quae potest
quod est in corpore unita. Similis haec dispu-
natio circa Angelorum et daemonum traditur ut affirma-
nt illi qui ponunt iudicantes eo [illegible]
in Angelis. Propterea ergo quaeritur nunc Angeli
sint rationes corporis spiritualis

Sectio 1a Angeli sunt spirituales et omnino incorporei.

Quaestio Prima

An Angeli sint corporei vel spirituales

P. Antonius

Sectio 1a

Angeli sunt spirituales et omnino incorporei

Angelos esse omnino spirituales et corporis expertes fuit Sancti Dionisii. hinc Authoritas magnae fuit dicentibus parte quae libro de Divinis nominibus cap. 4. Angelos appellat incorporeos et partes praedictas corpora animalis vacantes et materiae subdit. et Angelis malis hinc prae... qui mali sunt corporei ... quoque ... amplius ... Angelus ... qui addit eos esse ... nec ... Omnes scholastici ... et Ecclesia ab aliis

Aeternam, et ab aliis simul creatam videtur.

Plu

10 Plurimi tamen oppositam sententiam non destitutam auctoritate sunt, cum Sanctorum Patrum non paucis fuerunt a Patre Molina Basilius, Irenaeus, Athanasius et Gregorius cum Tertulliano, Origine et Cassiano. Imo et Sanctus Bernardus qui velut problemata quinaria ponit haec; an Angeli habeant corpora propria cum sanctus Pater Augustinus quatenus in Enchiridio hoc puncto videtur dubitare. Sed non defuit tamen qui dixerit sanctum Patrem Augustinum numquam ex propria sententia docuisse Angelos esse corporeos. Caietanus autem solum de malis Angelis ait esse hanc corporis tenue et subtile. Sed pars ~~patres~~ refert cum aliis non esse corporis Angelicus semel admissa, nempe Angeli adnexos esse corpore.

11 Quaestio certe est magis philosophica quam theologica in qua omnes quamplurimi contra corpus spiritibus inesse plurimi tradidit dicendo, Angelos esse omnino spirituales et prorsus incorporeos. Sic solo auctoritate scripturae

inquas suis nomen Spiritus proximas
forma indigat. ita Saamus qd dicitur
spiritus est Christus, et ita inmanus tuas Domine
do spiritum meum. Id Angeli in eadem scriptura
spiritus dicuntur. ita Psalmi 103 qui facit
Angelos suos spiritus: et ad Hebreos 1. omnes
administratorii spiritus. deinde mali Angeli
dicuntur ipse spiritus immundi spiritus nequam
Ad 1. quoniam ne falso non sunt verba scriptura
ex ingenuari sed ad literam debent accipi circa
quod est Angelos esse omnino incorporeos, ut ex relatis
testimoniis clare colligitur.

Ad 2. negamus quod ex parte 22
corporis quamvis aliunde spiritualis sit non est
absolute spiritus sed corpus, ut patet exemplo hominis,
qui scilicet habeat partem spiritualem scilicet animam,
quae tamen constat corpore dicitur absolute corporeus.
Id Angelus dicitur absolute spiritus ut constat ex testimoniis
proxime allegatis: ergo non componitur corpore.

Plus
certum in scriptura dicitur Christus vivens ...

qd int spiritus et illud Ecclesiastici So
quis novit si spiritus iumentorum descendat
deorsum qd. sidicitur Alibi omnino incorporeis dicit
qd int spiritus id est incorporeus et continetur
ngelus potest appellari spiritus licet corporeus
sit. non corpus [illegible] id est corporis
in principio tracto. proprie non [illegible] et [illegible]
in Aquino [illegible] accipienda
nisi aliquid obstet. sicut obstat in prima ratione
iumentorum spiritus appellari [illegible]
et [illegible] corporeos et Angelus
autem nil est qd obstet vox spiritus proprie
accipi dum creaturas Angelos spiritus appellat.

B

Deinde [illegible] ex dictis [illegible]
sub Innocentio 3° capite Firmiter ubi dicitur Deo
trino et uno dicitur creator est rerum omnium visibilium
et invisibilium: qui sua omnipotente virtute simul
ab initio temporis utramque de nihilo condidit
creaturam spiritualem et corporeum Angelicam
videlicet et mundanam ac deinde humanam
quasi communem ex spiritu et corpore constitutam

in qua deffione Cœli Angelici reconditur
int. creatas pure spirituales; q. talis e Ange
lus: nam illis ubi natura humana dicitur
constare corpore, et spiritu.

Explat. procedit
corpora, et simul Cons. Duo nq. quando
una ppo Contra, qe exponit q. aliam e de
fide, cuz e de fide ppo quae exponit, expresse
natus exponitur ei de fide et de fide n. ecce
ponens; atque in predicta deffione Cœli
continetur ppo Contra quae dicit Deus creans fuit
secus, qe de fide est, et utrique continet alia
ppo l. exponens quae exprimitur, qe nq. sit alia
a omnia qe Deus creavit, scilicet nos Angelis,
spirituales, et mundum corporeum et humanum
mundus int. utramque q. de fide e nq. Angelicus
ee spirituales

Procedunt Aliqui meus Cœli illius
fuisse de fide Divini creans omnis Creaturae
hujus id nantes nt tamen intendit de fide spiritua
lis Angelorum. Quantorum obtrunc

Apolis exponendo id adeo Chus ex p. st
sic argui neq: ex talium Chus l. Quum
in pp. bus universalibus ut Aquinas colligit, clarius
quam pervigit q. aliquas pp. nes clarius quibus s
priores existant atqui in 2ª pp. ne quae Dictus
explicat s. universalis clare colligitur spiritualitas
Angelorum q. n. idem ea de sbit sinuat viam chas
eam intendit exponere Apos racione quae veniens
in Chris hitoras, scilicet qd nihil, nobili intuali n.
repugnat cum omnino spiritualis, cum in tanto n. sit
dependens a corpore incurrendo neque ingrediendo
ando id na Angelica in spiritua intualis q.
ytu n. repugnat cum spiritualis, revera perfectum
tudo universi exigit, qd in tali na n. repugnat
illa sit de facto creata sicut creata e. na omnino
na corporea et na partim corporea et partim
spiritualis ut docet Dictus q. de facto creata sit
na adaequate spiritualis, et. quando talis e. Angelica.
Pb. 3º racione philosophica qa exsternum
e. apprehensione phorum (ut amethystis saec corpus
gemmarum tri prioris obtinuamus) in ubina
corporis quantitas lux et impenetrabilis i pulch
spiritualis omne corpora, quomagis credunt h.

aquarum. At impenetrabilitate comagis ad
spiritus accedere indicantur sicut aqua magis quam
Aer magis quam aqua, et ignis plus aliis ele-
mentis ad hoc spiritus accedere creditur quia simul
minus habet impenetrabilitatis quare aer et ignis s[illegible]
aliquando spiritus appellantur quamvis simpliciter
non sint tales sed per translationem proprie tamen qu[a]
ntitas atque Angelus et omnino expers qua
ntitatis et impenetrabilitatis et colligitur ex Luca 8°
ubi interrogante Christo Domino spiritus immundus
quod nomen esset illi reddit legio quia [illegible]
ti expositione Ambrosius super [illegible] et Beda
mones qui [illegible] erant in corpore illo. Dicunt
enim illi [illegible] corpore et [illegible] penetrarentur,
et non separati essent quantitate impenetrabilitate
cuius modi sunt Angeli et sunt spirituales.

Ad 2 28

[illegible] [illegible] [illegible] Substantia spiritualis seu spiri-
tualis quae caret quantitate et impenetrabilitate qua-
lis [illegible] inter [illegible] [illegible] [illegible]
[illegible] quantitas, et impenetrabilitas, et [illegible]
[illegible] et a corpore [illegible] [illegible] separatis

id Angelus comparatus virtualis perfectio quae
quas animae rationalis contrahit ~~bibaxs~~ minuuntur li eis paulo
minus ab Angelis, quia Angelus est expers
quantitatis et corporeitatis, sicut anima rationalis
alioquin subinde quanta et corporali
perfectior est magis quam ea quae subinde
non quanta et non corporalis. Est deinde
gradus perfectionis ex maxima connexione
et affinitate cum quantitate et corporalitate
deprimitur et minuitur intellectualitas,
ut dicitur 1.a 9.o Sap. 3.o, corpus quod corrumpitur
aggravat animam et terrena inhabitatio deprimit
sensum multa cogitantem. id intellectualitas
Angeli nullo deprimitur aut minuitur, nihil
enim ei contingit multa comprehendit et ipsa
vice non comprehendit, quia Angelus est expers a
fabrica et connexione cum quantitate et corporalitate
licet conveniat quae spiritualis nihilominus magis distat
a connexione cum quantitate et corporalitate quam
anima rationalis 2.o a conveniunt in nullo

Sectio 2a.

Obiiciuntur non nulla

1a obiectio illud
exigit. Genesis 6. videntes filii Dei
filias hominum, quod essent pulchrae, acceperunt
sibi uxores. sed hoc coniugium cum hominibus corporeis
ergo Angeli sunt corporei. patet consequentia, nam filii
Dei intelliguntur Angeli, ex textu variorum Septuaginta
codicum, qui ita legunt: videntes Angeli Dei.
Respondent 1o aliqui filios Dei ibi dici, qui propter
virtutes suas, videlicet filios Seth, qui etiam
Angeli appellantur, quod apud eos cultus
Dei vigebat. Respondeo 2o textum variorum [illegible]
[illegible] viri [illegible] et eiusdem Angeli vulgo
nuncupantur, quod Angelorum mores imitabantur.

Quinto

ex Concilio Niceno 2° ubi approbatur sc[illegible]
cuiusdam episcopi asserentis Angelos posse
depingi quia sunt corpore praediti: Videtur
corpore, id tamen dicunt obiicimus dispositionem
Concilii Lateranensis supra allegatam deinde
2ª dico communis fere omnium theologorum Et
illius fuisse approbatam a Concilio rationem
illius quia scilicet Angeli possunt depingi [illegible]
cuius rationem approbatam, nedum dicitur fuisse.

31 3°

Obiicit quia constat ex sacra pagina pluri-
bus in locis Angelos tum bonos tum malos
et hominibus apparuisse et oculis corporeis earum
visi sunt ab iisdem in visitatione ut eorum qui
Angelos hospitasse creduntur, Abraham scilicet cui
specie humana Angeli apparuerunt Et ex
libro Tobiae refertur multa Angeli [illegible] qui [illegible]
[illegible] [illegible] [illegible] ubi [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] At [illegible] relegatus est unde
[illegible] Atque ex [illegible] constat Angelos malos itaque
[illegible] aliquae corpore [illegible] apparere [illegible]
inductus ac [illegible] quae [illegible] At [illegible] requirunt
[illegible] corpora [illegible] [illegible] [illegible] Angeli [illegible]

corpora

Resp. 2

p[er] leg[em] prox[im]e que[m] grav[em] intenditur p[er] alig[er]

vimmer dicitur Angelos dictare corpore nihil igneo aut

aere id solido aut quamvis qd. c[on]stituitur. Rursus

illis in[n]umeris assignatis et illis qui prius facti

ab Angelis in [?] corpus. Corp[or]a ex ijs

Aerbis inter teris sed intra ocurrit qui ipsi etiale 32

-mentis aut mixtis pro generatum d[ic]i n[on] u[nu]l[?] [...]

quae [?] in [...] dicas magis d[e] [...]

nisi rubra corpora qui [...] sunt [...]

no; in via operatio n[ost]ra [...] Ad id qd adit

O ignem [...] demones dicit [...]

[...] [...] Aliqui[s] potest [...] demones

[...] Subtiliter [...] spirituali [...]

[...] ab igne corporeo. id qui dicit [...]

qua demon [...] fuit a [...] et vinculis

quo [...] [...] fuit indicat in [...]

[...] spirituale dixit [...] [...]

[...] Angeli imperium obtinuit [...]

Dicuntur ergo quos animalis Angelis 33

Adiit [...] aliquam [...] et [...] De

[...] corporis [...] demonem in Saule [...] David

[...] [...] et [...] fumo [...]

daemones fugabat id est fecit recedere ... daemones fuerant qualitates corporeae [illegible] ... quae sunt omnino incorporeae ... fuga daemonis [illegible] ... citara, ... fumo ... id est [illegible] daemones fugabat quod ... ad finem [illegible] ... [illegible] ... [illegible]

32 Dicit ... quarto

[illegible] ... Alioquin esset finita et limitata: ergo Angelus ... id est quod ... [illegible] ... corporis: ergo Angelus incorporeus: ... quamvis ... Angelus cognoscit: cum enim ... id est ... cognoscit ... cognoscit enim ... quae corporeae ... attingunt ergo etc.

35 Respondeo [illegible]

quando ... [illegible] ... quantum ... Angelo ... limitationes ... et ... corporis ... non ... [illegible]

Sicut tamen ea quae Deus est corporis quatenus
e dicendi dupliciter. Id non intus recognoscit
immediate et anima nisi corporis adeo mediate et
ex alio non licet anima intus humanus cognatio
pendent sensibus id non obstat quo ad privationem
cognitionis quae debet species spirituales quibus
iuvatur ad cognitionem rerum spiritualium Sectio 3a
De corporibus assumptis ab Angelo 9

Sectio III.

De corporibus assumptis ab Angelo

Quaeritur hic a theologis
ex Dei licentia quo pacto Angeli corporaliter
aut adquirunt ipsis quamvis certis hic quippe in
corpora sibi organica sumunt et in eis mediante
tali operari habere animam appellavit Doctor
unionem corporis cum Angelo tamquam cum mediato
re, quamtamen alii clarius dicunt Ducem Angeli

ex corpore Assumpto. Et qua supponunt e.C. (?)
ultra omnis unionis phisicam, multas applicatione
Ad ultimum Argumenta neg. consequentiam. utramque quae
namque alia unio physica Analoge repugnat. Ipso
sensu dicendum est unio, sive potentia extrinsecus
talis unionis.

§ Quaedam Angelus corpora
sumere possunt quae plures operari vitae corpo
ris, qu. quaeris aliquas obtatur nunc sacris lite
ris ubi colligit ex Angelis quibus apparuerunt
ante Abraham Lot et Tobiae. nec non ex
christi. ..., Thomas cum aliis. Est inter theologos ... Angelos
non solum imaginarie sed vere apparere ...
nunc quae operari in corporibus assumptis, ita ex
scholastici ex ... Tres assumptae ...
... ...

38 Sed quae dicitur dubitare dicunt: corpo
ra elementaria ut aerem et ignis, sive mixtum. Et
Orta ex igne, et aere, aut aliis, in quibus

adversarii Angelos assumunt nullos [illegible] et

movent hilariosque tunc quas corpora [illegible]

et non esse formatas in laudant verum natas agendi

Angelorum: tunc etiam quae continentur in corpore corpora

separari ab eis Angelis animantibus quae in eis

nisi corpora excedant verum agendi natas Ang

elorum tunc quae aut talia corpora efformari

corpore a Deo et ab Angelis virtute supernaturali.

Dicun

tur deinde plura Angelis convenire in corpo

ribus assumptis qualia sunt comedere am

bulare. Et non in aliis quam nobis dictatis ambu

qui tamen sine corpore Angeli operari non possunt.

vera esse hoc autem quae extra vera non videntur

dicendum illis Angelos non exercere in vitalem ita

quod Angelus per illas actiones vivat, hoc docuit

hanc Angelus illis verbis videbar quidem vobiscum

manducare et bibere: sed ego potu et cibo

invisibili qui ab hominibus videri non potest

utor. Per deinde ratione tales actiones [illegible]

ei vitalis quando nulla actio sit vitalis, nisi fuerit
quae modus ab intrinseco viventis. Sed nulla actio
quae exercetur ab Angelo in corpore assumpto est modus
ab intrinseco: ergo etc. Maior constat, et minor
quia quando ex Angelo et corpore assumpto non con-
stituitur compositum nobile necdum compositum vivens: ergo
nulla actio exercita ab Angelo in corpore assum-
pto vitalis est.

Dices: Dantur multae quae
quae exercentur ab Angelo in corporibus assumptis, ut
loqui, videre, et aliae quae sunt vitales, ergo et plures
nam talia opera sunt modus ab intrinseco vi-
viventis Angeli, ergo sunt vitales eiusmodi
actiones. Resp. quod licet tales actiones sint ab in-
trinseco, hoc est a virtute intrinseca Angeli,
non tamen sunt actiones immanentes, sed transeuntes,
quare non sunt vitales. Ratio enim actionis vitalis
est, quod sit immanens, hoc est ab eo procedat cuius
est ut actio. alioquin Angelus posset in corporibus
assumptis videre et talia audire, reliquasque
sensationes exercere, quod nemo dicet.

Offertur Dxa
animata corporis ab Angelo. Si ad transeam
ones requirunt distinctionis physice et penetrationis
Angeli cum corpore nequeunt esse, alii unione physica
dæmones animant corpora, absque obsessa et possessa
sed corpora possessa a dæmone non dicuntur ab eodem
animata, et alia unio requisita ad animationem cor
poris ab Angelo praeter quam mera distinctio neq.
Distinctionis requisitae ad animationem corporis ab Angelo
non esse solius intimae praesentiae, et penetrationis Ange
li cum corpore; nam omnium hominum corpora essent
animata ab Angelis custodibus nobis intime
penetrabilis, et ut probat Augustinus corpora possessa
a dæmone dicuntur ab eo animata, quod nemo
credit requirere sit distinctio corporis cum Angelo
ut motum quod recte advertit Divus Thomas requi
ritur distinctio corporis cum Angelo ut operatio
principiis animalis, tanquam non est corpus nobis pro
prius: quod minime distinctis corporibus possessis a dæmo
ne, de penetratione, ut constat.

Quaestio 3a

simplicitate Angelorum ... Sit angelus esse substantiam omnino simplicem propugnatur

Quaestio III.

de simplicitate Angelorum

Sectio I.

Angelum esse substantiam omnino simplicem propugnatur

Theologi omnes ex immaterialitate ac spiritualitate Angelorum eorumque simplicitatem inferunt, [illegible] Dyonisius libro de Divinis nominibus [illegible] Angelos esse substantias omnino immateriales [illegible] ratio [illegible] est quia cum Angeli sint spirituales et omnino [illegible] [illegible] et [illegible] invisibiles [illegible] ex [illegible] [illegible] corporea [illegible] [illegible] [illegible] spirituali quae omnino [illegible] [illegible]; sed Angeli sunt spirituales, sunt omnino simplices, nec [illegible] [illegible] quamlibet spiritual[illegible]

p̄lium iudicare. At centr. Oppositi nobile ?s
tam exstat in materias et formas spirituales innotalis
ē Angelis differentia aliquā dependent: idem porque
dispiritualiter eiusmodi Angelorum Corporum oppositi
nec aegredi ...

Quinque differentia secundum Ricardi 99
Silicensis, et aliorum Angelos esse subinas Oppositas
ex materias spirituales et formas spirituales. Omniorum
tamen sa theologorum cum Mo et (D.) Thomas nat
eiusmodi Oppositionem statuit quae Angelos in subinas
omnino simplices. 3o refert sa Fabri, quaerit
accuratis, primum in materia [illegible]
spirituales, id indefunt ad ei corporis, Ch. spiritualis
quam tamen opinionem maxime impugnat Cla
(D) Suarez haec de Angelis.

Antiquus sua
nota lo leg et universalinas Oppositiones in effectu i Cogi
tale ei ex natura et existentia. id invenis repugna
rbus disputationi realis inter ea et existentia, Cum hae
n'pote eiusmodi oppositio, quae nec partes omnino
tui distinctio nulla vera oppositio intercedit, vel. Oc
Oppositio est et vera. At subsistentia ex qua ei tat

compositis et persona creata dicitur, nec hujus compositionis
est capax, sed incapax Angelus creatus, cum eius
quaedam realis distinctio subsistentiae in persona Ange-
lo: esto quippe sit subsistentia distincta in natura
non posse tamen Angelo unquam aliquam compositionem efficere
repugnat enim dari ullam compositionem, quando alte-
rius extremi nihil est quod in natura.

Sexta compositio

26 ex partibus integralibus ut homo componitur ex pedi-
bus, manibus etc. utrumque enim traditur ut propria
corporis hanc compositionem removeat adeo ab animabus
a corporibus separatis, et illius separabilis ara indivisibilis
silentio ad infrangendas duarum partium materiam sit
inde cuiusmodi compositionem Angelo esse denandam in
quo nihil separabilis admittendus est. Septima compositio
ex substantia, et accidente quales est quae resultat
ex substantia Angeli et eius intellectione, seu amore;
quae autem compositio licet detur in Angelo, quia vere
intelligit, et amat, et non per intellectionem, et amorem
quibus se identificatur, sed a quibus realiter distinguitur
quibus non Angelo connaturalis: nam antecedenter
ad talem compositionem Angelus est quid est rerum
natura, si quidem est prius, quam intellectionis, et amoris

quibus eius opinioni doctrinae ingenii. At
amarus et consequenter antiquis opinionibus Angelis
et quidvis [illegible]

Ultima recentiorum et vera opinio
est ex subiecto et sua nobilitate qualis est ipsa [illegible]
hominis ex sua ratione, et materia constituitur [illegible]
contra omnes rationes corporis, a quo [illegible]
dubitat audiendi [illegible] Angelo nequaquam [illegible]
ponere qualis materia sit ex [illegible] spiritualis [illegible]
appellare magis spirituales autem astrorum [illegible]
materiae opiniones: quae sane [illegible] ingenium [illegible]
unde mihi videtur quam [illegible]
[illegible] appellare. Ad quodque [illegible]
unde [illegible] inquantum [illegible] Ange
lis [illegible] compositio [illegible] sua spiritualis
[illegible] et subiecti [illegible] spiritualitate [illegible]
[illegible] [illegible] cum [illegible]
in [illegible] et [illegible] quam [illegible] dicat [illegible]
materia spiritualis [illegible] tantum nobilis [illegible]
spiritualis.

Vera [illegible]: Angeli [illegible]
[illegible] materia et [illegible] omnino
[illegible] [illegible] [illegible]

qa Angeli sunt spirituales & animales
ut ratione spiritus sunt communes. utrumque
rao sanus hic est continuatio quod Angeli accidunt
idem esse naturam leg spirituales int quos est
subtilis (P) et scriptores quod subiectis illius
tris: nam hi particulares debent, impugnare
quidam corporum. Angelorum animalia corporea
et quanta; sunt animae spirituales quidem
sive.

2o Contra alius omnibus rationibus haec
illud quia contra et animus distinguuntur animas quia
lex recedunt lex eius in alias operationes ille
invenidas, quas extra mentem invenit valet.
atque contra Angeli non distinguuntur animae
mas quia in quibus Angelus per actionem producit.
neque in eisdem intra mentem elevat operationem
quas extra illa invenire non valeat. & Angelus
non componitur animas et contra macula quo
potentia sunt mali distinguuntur neque quoniam causa
eveniunt et animam radix neque eius quia
eo indiget ad formam sibi mali nempe
videre aurium. Et quas operationes extra
mg invenire indiget? mis aliis tenent na

Angeli quamvis virtualiter ac spiritualiter
amore nec etiam aliorum motus locales, qualescunque
operationes eque inhabet, sed rectam manum Angelus
exercere potest: ergo etc.

Et Licet quamvis combina- 50
tionibus hispanis de quibus praetendit traditio
ras verificant, attamen ex Angelicis
verificari nequeant. Ideo nullam praetendo
dubitationem ex Angelo verificari, in quo est
dubitant de Angelo praecise quibus operationibus.
ergo est materia in casu et minus ordinarias
totus Angelus ingreditur totus amat. Dicitur ...
ac localiter movet, loquitur quia etiam parum
quin in Angelo non ingat, nec amet nec localiter move-
atur: ergo Angelus in rebus omnino simplex
est. Sit conclusio.

Deus, in animo Angelum 51
ingerere nec amore, sed ... eius negocio
ma movere ad movere ... gaudium
... ponit enim ... de quo dicitur
putat ... ponit in Angelo ...
ita ...

qd in dubiis precipue Philosophi q ar cilet go
mit dici regi rast hic dupl pres quasi alter
singul amaret Ast. ratio non, qd ani, quibus
occurit : Angelus non h't partes, quasi alterum
gat, aliud non qd istis singul. istis amat hea
cuntque nec compositis.

52 Ex dictis colligit . Angelus
non dicitur partibus integralibus licet qd
non dicitur nec animus rationis; homines Angelus
non dicitur mo, ut dictum est, idest solum individuis,
stans licet partes explicet forma humanum
sit unus ; quatenus Angelus omni modo .....
ubique anime partis ... ...
homo multi ... admittunt animas aliquas ...
ex individuis, ut supra notabamus. colligit .
Angeli Opinioni vagentur et dignitas qd illam
tam certam est quam in corporis, Angeli definitio pra
his vocalibus, genere scilicet, et dignitas

Opinio
53 tamen ex Durandus, auctoris in Philosophi meus
Opinionis metaphysica, et vocalis natura nostre
Opinionis physicam veram, et ..... quantitativ
.... metaphysicam formis divinitis a Mag

et distinctio a forma. Sed similes dicunt vel dicendo antequam regula non debet ima et possit contra. Et utraque moralis explicationem non nisi perimitationem quantum cum tamen sit plura in opinione. Ut ex Patre Bas- ques et Doctoribus variis ... quibus dum nec auctoritate voluntatem quaeras, venisse ... . vel incaliquo ex communi ... distantibus speciei. ... communi ... absolute ... nostros communi ... . communi ... in ... ... communi ... ... et ... auctoritate nam ... . auctoritas ... ... argentum ... ...

Sectio II.

Argumenta D. ... soluta

Sequitur

D. Th. Aquino dicunt, Deus est creator omni-
um visibilium, et invisibilium; id Angeli dicuntur
substantiae invisibiles: ergo non debet communicari
Angelis cum reliquis, et dicuntur constant materia
et forma spirituali. Pro Aquino ingrediendi ex
praedictis curialibus; quia Deus omnium fuit Dominus
rerum creaturarum, omnium eius praedicatur curialis
a Deo, et creatura, et tamen intendit [illegible] omnis-
nimus est nec patet creatura nomine [illegible]
non creari a Deo, eo [illegible]
[illegible] quae omnis [illegible]
al [illegible] materiis [illegible]

55 [illegible] repugnat Angelicae compositionis [illegible]
[illegible] Deo repugnat [illegible]
[illegible] Deo [illegible]
[illegible] in Angelicis et aliis [illegible] Deo
repugnat Angelico, et consequenter [illegible]
subsistit materia et forma (integraliter).

56 [illegible]
[illegible] argui [illegible] quae non repugnat
[illegible] et materia [illegible]
cum tamen id creata dicuntur [illegible] omni-
mode

nec simplicitas quia C[...] abstrahitur quoque
c. summas et in finitas. hinc neque ipsius individuo
in partes nobiles, et integrales quae individuo et simpliciter
conveniunt Angelo. Idem est etiam omnis omnino
defectus realis et rationis plures excubinem
et aliis dicitur quae minime conveniunt Angelo,
atque adeo hic non habet simpliciter propriam rationem
solus.

Sequitur 3. ex dicto nam individualitas omnino
maxima individua ingenuae substantiae in natura nullatenus
aliud est ordo individuationis ingenuae substantiae quam
minus et per individuum ad eius partes plures; et
in Angelo datur individuatio omnimoda individuatione
ingenuae substantiae: ergo in Angelo datur natura
minor ostenditur quia in Angelo datur ratio
substantiae, quae nullo dicitur distractionis, et omnimoda
individuationis nullius distinctionis ingenuae substantiae, et partium
horum in substantiis distinctio, et aliis natura [...] individuat
in Angelo ergo etc. minor liquet nam Angelus non est
subinde sui etc. et talis distractio subintus: ergo
Angelo datur [...], et contra opponitur ex
ma est [...].

Sequitur [...] [...] [...] 58

non sunt materiales, atque substantiae inveniuntur ratio in
qua datur ratio substantiae incompletae, et determinabilis
per differentias substantiales: ergo in Angelo compositio. Prob.
maior, firmatur, quia hic est compositio, nam in quibus in
eis datur ratio substantiae universalis Dei, et magis
a quibus determinatur per rationem Deum propriissimam,
quod absurdum est. Ad argumentum ergo distinguo maiorem.
indeterminatam realiter distinctis additam nego, secundo,
et formaliter distinctis ergo nego cumque ratio substantiae in
Angelo idem formaliter distinguatur additis; rationis
ipsius nec ratione distinctis (qua idem ratione distinguuntur
gradus ratione realiter identificatis) indeque ratione
substantiae in Angelo non est propriissimam. idest dico
determinantur quod tunc idem habet rationem ...
quando realiter distinguuntur ab indeterminato.

Arguitur 2°

... ubi datur ... datur etiam materia
... proportionata ...: aliquid enim, et potentia
sunt ... aliquid ... formas potentia
... materiae. sed in Angelis datur formae potentia
..., siquidem Angelus est aliquid spiritualis ...
... in Angelo datur materia et ...
... quae ... Angelus non est
... aliquid, ...

operibus ex eo est contrahi scilicet ex mat[eri]a
et de eadem per formas limitatas et mat[eria]
sic in subiectis et per eas formas cum limitatis
[illegible] finitis, siquidem caret limitatione [illegible]
ne quod tamen repugnat creaturae.

[illegible] de Cordova. 80

Max. Armando mag. neque [illegible]
in actis [illegible], licet enim [illegible] [illegible]
aug. m., non tamen omnis [illegible] forma. [illegible]
[illegible] quae [illegible] est [illegible] formae. [illegible]
[illegible], quod [illegible] coniungitur [illegible] alia ad
[illegible] aliquid componendum: [illegible]
quod [illegible] non tamen [illegible] ratione [illegible]
[illegible] humanum [illegible] [illegible] [illegible] [illegible]
[illegible] non coniungatur [illegible] [illegible]
ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible]
[illegible], quam [illegible] [illegible].

[illegible] de Azevedo. 81

no [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] omnis [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible]

sy ortu vidibimus necessitudit[?] provaliturae commendat ex indigentia ut audientiis intellecne sibi[?] et amore Dei quae vliaus[?] parus pram vis subtil. in Spiritu... ex mara et grav[?] ...

... limitat primas ... limitat ...

... Angelus ...

Ideo Angeli ... defectiis.

Sectio 2a

De indefectibilitate Angelorum

An sint ex natura sua indefectibiles.

Quaestio est

accidens, quia Angeli nulla vi et potentia
agentis naturalis, imo neque Dei naturali potentia
poterunt destrui, annihilari aut corrumpi, quia
omne [illegible] [illegible] possibilis [illegible] dicione
aut extinctione.

Navarra [illegible] dicunt
Angelos nunc productos, posse destrui nec quacumque vi
agentis naturalis, sed tamen Dei potentia sua libera
[illegible] annihilari: sed [illegible] [illegible]
[illegible], et Bucanus, Maxon et alii. Aspavara
ut eximii Doctores [illegible] [illegible] et [illegible]
Conveniunt quidem omnes Angelos omnes productos
non posse naturaliter nequaquam a Deo destrui, annihilari
nec aut corrumpi, sive desinere ab existentia:
quam Angeli sunt ex natura sua indestructibiles. 62

Dico 1º: Angeli sunt ex natura sua indestructibiles.
Est de [illegible] [illegible] [illegible] [illegible] SO
arte S. ubi docet: numquam ducere Angelos esse
[illegible] incorruptibiles. et reddit hanc rationem, quia
nec corrumpitur, neque [illegible] quod [illegible] amasparet —

[illegible] ... libro ... [illegible]
[illegible] ... infra ... [illegible]
Angeli ... [illegible] ... definire. [illegible]
in finite ... et daemoniorum: quod [illegible] naturaliter
quod Angeli sunt ... [illegible]. [illegible] auth.
[illegible] ... libro ... [illegible] ... 2° d°
[illegible] ... Angelicae naturae, et [illegible]
[illegible] ... immortale quod Angeli sunt
immortales ex natura, et non tantum [illegible]
[illegible] quia alioquin non esset ... Angeli
... immortales ut ... alia creata, non
... immortales ... et ... libera ... [illegible]

63 Quando ... [illegible] ... naturaliter ... [illegible]
fuere ... [illegible] ... illius ...
cum exigentiis illius ... at quia Angelus
[illegible] ... aliquid ... his ... quod ...
defectus ... [illegible] ... [illegible]
quae desierunt naturaliter lux enim desiit quando desiit
luminosum, aqua ... calor desiit ... [illegible]
... [illegible] ... calor ... defuit;
[illegible] ... et [illegible].

quae proveniunt ex extrinsecis indifferentibus cum prius
ratione quae exigerent hunc statum tunc conditionis
status. Ini autem non quae consummationem corporis
Angeli in illis statibus aequo et creat et con
servatur: deinde nullas iure exigeret connaturales
quae destructionem Angeli exigat namque sit substan
minus simplex causa quae sit connaturaliter for
qualitas ubilis qualitas quae in adventum
exigat destructionem Angeli. § hic iam programm
sus inde solutis. 66

§ Angelus repudiat naturaliter

nam nam Deus, ut Auctor naturae
tendit exigentias animae naturae vero
lare potest naturaliter et supernaturaliter conservando:
§ Angelus etiam nec Deus ut auctor naturae
nec ut naturaliter conservans creaturas. Probat
causa quae destruunt causas contrarias Angeli
nec quae exigerent aliquam contrariam destructionem An
geli ipsi habentes exigentia connaturalem
durationis. Id causa contraria Angeli conservatur
nec debet contrarium exigere destructionem Angeli

Ad primum dicimus quod cum Deus teneatur ut
Auctor naturae unius Justus tribuere
ejus naturae Angelus conservare et cum Ange-
lus connaturaliter neque non Deus indefectibilis.

3. Dicimus

Contra: non repugnat intellectus creari hic est
qui exigit adhuc tempus durare certum
amplius, sed talis creatura esset connaturaliter def-
ectibilis et tamen non deficeret conservatione, licet
exigeret contrarium exigentis ejus destructionem:
quod Angelus posset naturaliter deficere non deficiente
causa conservativa, licet tamen aliquo illius
destructionem exigente. Ad aliquibus exemplis tales
nam Iº impetus impressus sagittae deficit exi-
stente causa conservante nullo alio exi-
gente illius defectum. Idem quae contingit quoad
exemplaris specie qui eodem modo deficit. Visiones
aliquandiu durat postea deficit. 3º durao
deficit ex conservatione quod de talibus exemplaris potuerat
quantum Angelus potuerit deficere non destructa
conservatione neque ad exigentiam contrarii id quod
naturae defectibilis licet nunquam sit defuturus
quia et ... illius an conservantis
Conservantia.

repugnat enim [illegible]

[illegible]

[illegible] 60

[illegible]

causae enim [illegible] [illegible] [illegible] in eas par-
tes ueritas, ex quibus se sonus educit [illegible]
venti agitatione dicipar[illegible], et [illegible] [illegible]
[illegible] de quo sonus [illegible] magis [illegible]
[illegible] [illegible] [illegible], dicatur [illegible] qui [illegible]
[illegible] et [illegible] tempus [illegible] [illegible]
[illegible] de [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] tempore,
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible],
et [illegible] [illegible] de [illegible].
50 [illegible] utrumque [illegible]
nam [illegible] [illegible] nunquam deficiunt [illegible],
cum [illegible] [illegible], nequaquam [illegible] [illegible] [illegible]
te, ubique ubicunque [illegible] [illegible] [illegible] homines
[illegible], [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] nec [illegible] [illegible] [illegible] [illegible]
petunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et ubique [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible]
frigidi, ignis calore, [illegible] [illegible]; [illegible]
[illegible] [illegible] [illegible] [illegible] dicatur et [illegible] via
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ab ea de [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] exemplo creaturae desumpto quia [illegible] potest [illegible]
ablata, quae tamen [illegible] realiter [illegible] [illegible] durare in
[illegible] suas non [illegible] video repugnantiam [illegible] [illegible]
de [illegible] existentias suas non [illegible] [illegible]
[illegible] [illegible] quas [illegible] [illegible]
[illegible] duratione quam habet Angelus de facto [illegible]

[illegible] 51

[illegible]: [illegible] creaturae existentias [illegible] [illegible]
[illegible] durationis [illegible] non [illegible] [illegible] [illegible]
[illegible] existentias suas [illegible] [illegible] [illegible] tamen
[illegible] [illegible] [illegible] [illegible] duratione: [illegible]
[illegible] comparatione [illegible] duratione et [illegible]
[illegible] [illegible] [illegible]
[illegible] non [illegible] [illegible] [illegible] [illegible]

[illegible] Angeli existentias. 52

R. [illegible] [illegible] [illegible]

[illegible] [illegible] comparatione [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] aliunde [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] creaturae, [illegible] [illegible] [illegible]
[illegible] [illegible] duratione non [illegible] [illegible] ad [illegible] [illegible]
[illegible] existentias. Quae tamen [illegible] non [illegible] in Ange
[illegible], tale enim [illegible] [illegible] [illegible] [illegible]

a quo dis[tincta] ... ut adeo ex perfectione intrinseca
ratione Angeli cum duratione ... ap ... tamen ar
gui[tur] ... indebitas ex natura sua ... Ange
lis ... ex natura sua.

Sectio 2.

An fuerit Gratia debita Angelis ex natura sua.

53 Dico quod Angelis etiam
ex natura sua indebitam fuisse ... eodem modo ac ...
... Deus ... gratiam ... hominibus ... Deus ... immortalitas
... Angelus ... et convenit quae indebita
gratiam. Est contra Damasceno et Bernardo
... multis aliis doctoribus: Angelos ... immor...
... gratiam ... gratiam. ... Basi
lius ... Sanctis Patribus ... quod natura
... ...
... ...
... ...

quae possunt esse aut a [illegible] annihilari
non secundum vires et impotentias [illegible]
[illegible] et cuilibet creaturae non [illegible]
potentiae quae possunt annihilari a [illegible] correspon-
deat [illegible] tamen per duobus [illegible] non correspon-
dent et conveniunt naturae suae [illegible]. 52

Dico

Si [illegible] arguis [illegible] quae imortalis
est natura sua [illegible] [illegible] Deus
Deus est imortalis natura [illegible] [illegible]
[illegible] imortale [illegible] qui dependet
ab alio [illegible] ordinaria [illegible] non potest [illegible]
[illegible] qui [illegible] [illegible] [illegible] [illegible]
Apostolus: [illegible] imortale [illegible]
[illegible] ordinaria [illegible] [illegible] [illegible] depen-
dens ab alio: et haec [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] dicta
[illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible] imortalis quatenus
[illegible] [illegible] independenter a [illegible]
imortalitas [illegible] [illegible]
quae Deus liberaliter illis [illegible] et [illegible]
[illegible] naturae [illegible] [illegible] [illegible] [illegible]

ergo immortalis quatenus ultra cetera immunis
est absolute Deus illos destruere et annihilare:
quod et nil amplius intenderunt PP. dum ita
negando dicunt, illi immortales non per naturam, sed per gratiam.

D

55 Contra rationem vero P. Suarez [illegible]
quia creatura in [illegible] consideratur est [illegible]
creatura [illegible] in Deus [illegible] non: [illegible]
[illegible] intellectus non contra, sed [illegible] exigentia
exigitur contra. itaque si Deo debitus absoluta potentia
est posset Angelos destruere, et contra [illegible]
debetur [illegible] potentia, ut a Deo destruantur.
quod si omne exigit [illegible] Angelicae
numquam destruantur ex potentia ordinaria rationem cuius
exigentiae eos dicimus immortales et [illegible]
per naturam: unde recte explicatur immortalitas Angeli
per naturam [illegible] immortalis materialis creaturae etiam
potentia absoluta Dei ad illud destruendum.

Instabis.

56 Sed licet Angelus exhibeatur dominium [illegible]
naturae et absolute [illegible] tamen [illegible]
[illegible] naturae et consequenter ex hoc capite Angelus
non est immortalis per naturam. Respondeo negando [illegible]

ut authoritate ciuinali et dominatiuis nali. id
hanc comparant Angelus naturali animo ..., g to
hi nost. ... manifesti retro ...
inter ... ut in minimis. Dei ad illud
producendo et conservandi; neminem in quantum ...
in nunc in miraculo ... facit Deo
Deus illa: nam ... omnia, post Deus divina
... ablas comparando. ... non est personali et
... ordinaria ingens ubique dominationis et ea ...
subiiciuntur ut authoritate ... ...
authoritate natura, et honoris ..., aliqua contra
... aliud dominatio ut authoritas, ...
nati non dari contra creata ...
dominatio ... Deo ... in Deo et
idem obbtio supernaturali. 55

Unde in ... dicitur ...

S Angelus compenitur ... dominatio naturali subb.
ucrigo; ... naturali Juda: Dat idem ex
... dicitis. ad ... dicitur ...; Deo
... natura ... dominus ... natur
Juda. ... et ... natur ... sub ... g ...

circa istius nalis Orbis. circa [illegible] miracu-
lum nego. hunc dominium Dei subditi [illegible]
non opponitur Angelus; sed illud dominium [illegible]
nale: in quo nullam repugnantiam cum nulla
[illegible] Deus movet [illegible] naturalem
A [illegible] causa [illegible] circa Angelus [illegible]
creari [illegible] ut [illegible] naturam.

[illegible]

58 Contra [illegible] Dominium natū. Contra [illegible] creatu-
ras naturalis A [illegible] quasi [illegible]
opponitur dominium [illegible] [illegible] quod [illegible] repugnat
[illegible] dominium [illegible] opponi Angelus [illegible]
alia creatura [illegible] indefectibilis nunquam hoc dicas
[illegible] inter Angelus et creaturas naturalis in-
defectibiles [illegible] quia Angelus naturalis mortalis
et defectibilis [illegible] [illegible]
[illegible] [illegible] subdit divino dominio
creatura naturalis indefectibilis aut [illegible]
[illegible] Divino dominio [illegible] opponi [illegible] A-
[illegible] repugnat.

59 Angelus [illegible] quia Angelus
ex natura sua habet intra repugnantiam

ut destruatur a Deo, id est corpora non habent potentiam re-
pugnantiam ut a Deo non destruantur; sed Angelus
non habet potentiam repugnantem ut destruatur
a Deo. Et consequenter natura sua destructi-
bilis manet creata; nam actionibus praeternaturalibus
Angeli nullam contradictionem non destruatur aliud
alioquin ut naturaliter indestructibilis, quod non credimus,
necesse foret; posito enim quod Deus potentia repugnantia
et non repugnantia [illegible] quid repugnat. Et
namque convenit [illegible] praeternaturalibus; et
ex natura sua debet creatura [illegible] naturalia
conditionibus naturae, convenit idem; id est Angelo convenit ex
praeternaturalibus [illegible] indestructibilis [illegible] repug-
nantia ut destruatur, id convenit ei ex natura
sua talibus accidentibus; id est Angelo non convenit
naturaliter indestructibilitas, alioquin ut naturaliter in-
mortalis, qualis non est nisi indestructibilis ex
natura sua.

Respondeo secundo magis Ange- 80
lus ex natura sua habet intrinsecam repugnantiam
metaphysicam ut destruatur. Credo probabiliorem [illegible]
[illegible] [illegible] relicta [illegible] dicens quod con-

dens quo dicitur communis quae repugnan-
tia, et non repugnantia utraque physica et metaphysica
repugnat. Quaero nunc an sit physica et
absoluta metaphysica nego ex his definitionibus
metaphysica non repugnantia ad aliquem termi-
num sufficit in eo quod ex positione talis termi-
nus ulla sequatur contradictio, at physica non re-
pugnantia ultra requirit quod subsit repugnan-
tia et propriam inclinationem ad oppositum
terminum repugnans et huius est non repugnan-
tia. Metaphysica manifeste constat in Angelo
quia ex eo quod sit non repugnantia metaphysica ad terminum [illegible]
cadere, si quid ex tali [illegible] nulla sequitur contradictio
adeo sit tamen repugnantia physica est tamen quia
illi repugnat propriam inclinationem ad oppositum tenden-
dis.

81 Quaeritur an Angelus sit intrinsece impeccabilis
metaphysice. Ad cuius dictionem quae habetur a Deo
de electione nullum sequitur contradictio.
at sit physice repugnans ex natura naturae
cui dictioni repugnat propriam incli-
nationem ad [illegible] seu [illegible] dictioni

Opposit. hactamen dici omnino ad.

Dic tamen evidens esse repugnantiam quod actio
Angeli [illegible] [illegible] id illarum tam 82
[illegible] [illegible] [illegible] naturalis qualitatis [illegible] [illegible]
repugnat Angelo, quare in aliquo vero sensu
verificatur aquas ex ratione sua [illegible] calefacere
actiones; in nullo tamen [illegible] [illegible] Ang
[illegible] ex natura sua dicitur: hoc tamen [illegible]
[illegible] exemplis aquae, [illegible] [illegible]. [illegible] [illegible]
illis repugnantia, [illegible] repugnantia cum quibus [illegible]
[illegible] licet non impleat omnino definitionem. [illegible]
[illegible] subtilis Angeli ex natura sua [illegible] hic
insinuatur.

[illegible] [illegible] [illegible] [illegible] maxime 83
[illegible] [illegible] [illegible] [illegible] ex natura sua

pertai na metaphysicæ Deus autem quatenus
no aliquando cum nos... intellectus gratiæ
suæ corporalibus idemque quod ex gratiæ intrins
Deum sicuti dici in .... connexi ..... naturam
animæ physicæ naturas (quæ est ....)
ingens significat id quod exigit a subjecto ....
potest: hinc ob eo in agentibus naturalibus: quando enim ...
intellectualis quilibet ex suis gratiæ corporalibus non
repugnat videre Deum, si connexionem cum natura
physica. Ideo illi non repugnat, quia tamen non habet
requirementum aliis ... nullo ... intellectu
creato in agentibus naturalibus ideoque potest natura
physica videre Deum. Similiter Angelus natura
metaphysica non physica defectibilis est ... et
solum ad id quod addet: ... Angelo non ...
corporalis indefectibilitas ... pars earum in
non ... natura sua metaphysica.

Arguet 2o

82 nam ut Angelus est indefectibilis ... natura ...
habet naturalis ... duracionis, ut ...
ad Deum ... illas non appetit ... indef
ectibilis ... natura ... minor, ... Angelus appetit
... duracionis ... illi voluntas

quod destructio non est Angelo violenta quod est

naturalis nam quidquid est contra inclina-

tionem naturalem est violentum ergo minor autem

probatur: destructio non est violenta Angelis autem

ergo quia Angelus destructus non sentit nullam

sibi esse violentiam neque talis est Angelus

destructus; in quo hic Angelus non existit, sed

hoc autem non existit nullam sentit violentiam

tamen nihil sentit: Angelus non appetit

duratione et conservatione inde sequitur ... Ang

85

ubi patitur nihil violenti destructio ut probabit conside-

rationes partes illius. Quia ordinatio maxime

et naturalis magis ad partem alicujus: destru-

ctio violenta est ... lata dicuntur

...

vero ... est violenta ... aliena latas

...

violentia structa ... et ... exime ...

subito violenta ... Angelo non destruendi

probatur ... et angelo ...

non nulli ... ut ... ...

naturalis ... violenta ... conam ...

q. de quo instº. Auctor exigat nunquam fuerat destructa q. tracantur in [illegible] subiungi
h. cumque Angelus quo instº auctor exigat n. destructionis, nec durationis et inquantu destructibus hoc fit destruere sine repugnantia.

86 Arguit [illegible] repugnantia logica ad destructionem petit angelus ut natura defectibilis. Sed Angelus habet quomodo n. repugnantiam logicam ut destruatur a Deo bonorum inenabile videtur? Quod Angelus ex natura sua est defectibilis. Maior ostendit quia n. repugnantia logica ut Angelus fabricatur a Deo, insistit ut ipse sit natur. et ex natura sua producibilis a Deo: quilibet non repugnantia logica ut destruatur a Deo insistit ut sit defectibilis ex natura sua. [illegible] q. a quarto. [illegible] [illegible] [illegible] in cuius est ordinis sed Angelus est [illegible] ex mera gratia et liberalitate Dei; nil enim Deus cogit ad creandum Angelus: quod [illegible] Angeli in mera gratia et liberalitate Dei ut [illegible] Angelus n. est indefectibilis ex natura sua.

85 Respondendo maiorem. [illegible] paruus [illegible] n. repugnantia

n. repugnat logice cui sufficit ut Angelus sit
conditus natura; alteri nego: nam repugnantia logica
cum carentia repugnantiae physicae conciliatur, unde constat disparitas
inter non repugnantiam logicam insufficientem ut Angelus
sit naturaliter conditus, et repugnantiam logicam
insufficientem ut Angelus sit naturaliter destitutus:
non repugnantia enim logica sufficit ut res sit naturaliter
conditus, quia nihil physicum tunc repugnat; item sufficit
communis non repugnantia logica in Angelo ut
destitutus non sufficit ut sit naturaliter destitutus
quia coniungitur cum repugnantia physica, quamvis
Angelus sit ut destitutus, at quia non creatur
valet argumentum a contrario naturali. 88

omissa

maxime discussionem: sed Angelus creatus ex materia
praeexistente. Conclusio: ex suppositione nego. Quamvis
enim nihil Deum cogeret absolute ad creandum Angelos
cum suppositione tamen mundi creatione et quia Deus
voluerit tantam sibi gloriam conferre quanta
ex tali creatione exoriretur, potuit cogi ad Angelos
creandos qui ipsum Deum gloriam reddiderunt
in mundo ... omissa maxime quae tamen
... in quo ... arguendo videtur

qd liberatio e liberalis liberalis quoque debit
e[sse] creatio. qd autem falsum cum sanctus
in creare mundi qui liberalis fuit, eius tamen
creatio no omnino liberalis qa cum ratione
in creationis mundi exigit aliquandum decere
et a Deo creavit. creatio et creatio non
ut eiusdem ordinis nobilis caueris, nec eiusdem
ordinis liberalis et exigentis, cum malitiis qq[ue]
2a de distinctione Angelorum. Item Ia qui dn premissa
pro resolutione qq[uaestion]um

Sectio 2a

de distinctione Angelorum

quaedam premissa pro solutione

qq[uaestion]um

Ex premissis plures esse Angelos
de facto et pene innumerabiles a Deo creatos fuisse
habetur ex sacra pagina pluribus in locis

nam cap. 7. Daniel dicit: Millia millium
ministrabant ei et decies millies centena
millia assistebant ei: et Apocalypsis 5.o
audivi vocem Angelorum multorum. Et Job
25 nunquid est numerus militum eius et tan-
dem Christus Dominus Matthaei 26 an non possum
um rogare Patrem meum et exhibebit mihi [illegible]
plus quam duodecim legiones Angelorum ex q[uo]
[illegible] [illegible] apud [illegible] magnus est numerus
Angelorum [illegible] Constat [illegible] pluralitas et mul-
titudo [illegible] Angelis bonis [illegible] Constat ex ipsis
[illegible] esse pro singulis hominibus [illegible]
Et [illegible] [illegible]. [illegible] et [illegible] Angeli
sunt [illegible] Et ministri [illegible] maiestatis
[illegible] [illegible] magis [illegible] [illegible]
ministrare Et multis: quia magna est Angelorum multitudo
[illegible] [illegible] numerus [illegible] difficulta[s] I.

[illegible]

2.

sumitur hanc multitudinem [illegible] [illegible] denominari
[illegible] magni ordine [illegible] et deinde [illegible] Hierarchia
[illegible] Hierarchia, sacer principatus, sacra [illegible]
[illegible] [illegible] ita [illegible] [illegible], [illegible] Angelorum

sub uno Principe. Itaque 3 choros, ut praeali- bus elucionibus Angelorum. 3 autem sunt Hierarchiae suprema una, 2a media, ut 2a infima, ut 3a explatur autem respublicas Angelica, et similitudinem ad humanam, namque cum in una qualibet republica humana bene ordinata sub uno principe 3es hominum ordines ... sicut Magnates, seu nobiles, nobilibus generis, aut divitiarum, et 3us reliquorum hominum: etiamque in singulis his ordinibus reperiuntur homines supremi, medii et infimi; ita primo in republica Angelorum dicuntur 3 ordines seu Hierarchiae, maxime sub singulis principibus. Singula libet Hierarchia 3 speciales ordines ... supremus scilicet, medius, et infimus, quos passim choros appellant.

1a. 3 Hierarchia ... Seraphinis, Cherubinis et thronis. 2a dominationibus, virtutibus, et potestatibus. 3a principatibus, Archangelis et Angelis: unde vero 3 Hierarchiae constant 9 choros. chori autem unius Hierarchiae parum inter se differre videntur, ideo plures magis ... ut magis admirentur nobilissimos ... nobili ... tamen etiam secundis ... Hierarchiis, qui magis differunt inter se, ... colligitur ...

n[illegible] differunt, qa ha illuminat purgat et
perficit tamen illa tamen accuratius illuminat
aut perficitur. Quod illuminatur purgatur et
perficitur a Deo et ipsa illa illuminat et perficit
Deus; licet autem purgatur, illuminatur et perficit
a Deo, ipsa non nullam aliam Hierarchiam illuminat
purgat nec perficit. Quod dictam exemplis ex eo
intelligitur quod si darent collectio aliquas quae camaras
calefaceret et non calefieret et alias quae calefierent
et ignem calefaceret et quarta tandem calefieret et
non calefaceret, perfectio talis collectionis ut extra constat
magnis et naturalis intellectus fiunt: quod ultimo Angelo
rum Hierarchia.

De Hierarchias invicem a Deo partici 31
pat nostram sequitur. (1) Divinorum illuminatus
ad rectam universi gubernationem quam nostra illu
minationem, purgationem et perfectionem: nunciorum [illegible]
[illegible] his vocibus ad explandam munera Ange
lorum, qua[illegible] nostrum nonnunquam [illegible] lumen quo
rum purgatus Angelus ab ignorantia talis [illegible]
et ea [illegible] perfectio nostra perfectio [illegible] Magistri[illegible].
[illegible] Hierarchiam aliqui altero nostram partici
[illegible] quaratione illam illuminat, purgat, et perficit;
Quod nostram nobis participari [illegible] admoneat [illegible]

quatenus [illegible] illos illuminat purgat et perfic- n
[illegible] libus alia [illegible] [illegible] nullos illuminat [illegible]
aut perfic.
93 Circa proprietates autem singulorum ordinum
ex quibus deducta sunt nomina singulis propria dicam
breuiter [illegible] dicti Auctoris ex Suarez. Itaque
prima Hierarchia [illegible] [illegible] [illegible] Seraphinis
Cherubinis, et Thronis. Seraphini [illegible] [illegible] nomine
ideo quia tales dicuntur qui Dei amore ardent et
accensi sunt et [illegible] [illegible] quam [illegible] charitate
in Deum [illegible] Cherubini autem qui [illegible]
[illegible] plenitudo sciae [illegible] [illegible] diuinis [illegible]
ad contemplandas [illegible] Throni sunt quasi [illegible]
sedes Dei in quibus quasi in throno [illegible] maiestas Dei
quasi residet [illegible]
In 2a Hierarchia [illegible]
94 dominationes virtutes et potestates qui [illegible] [illegible]
[illegible] regimini et gubernationi [illegible] militantis
[illegible] quibus [illegible] [illegible] qui [illegible]
[illegible] dominationes illa externa ministeria
[illegible] [illegible] [illegible] [illegible] dominarent
[illegible] quibus [illegible] virtutes sunt [illegible]
[illegible] et miracula [illegible] [illegible]
[illegible] [illegible] [illegible] potestates [illegible]

potissime designari ad subiciendos et coercendos dae-
mones ne hominibus noceant quia Paulus dicit con-
trarias potestates.

In Tertio denique Hierarchia sunt prin- 95
cipatus Archangeli et Angeli. Principatus praesid-
ent Provinciis et Regnis eorum quae custodiae incumbunt.
Archangeli mittuntur ad res magni momenti, ut maximus
fuit Gabriel ad negotium incarnationis et ad
custodiam Beatae Virginis et si aliquos Archangeli
mittuntur in custodiam illorum magnorum praecipue sanct-
orum nunc in custodia Pontificum Summorum.
Angeli autem mittuntur in res minoris momenti et
omnes singuli in singulorum hominum custodiam de-
putantur juxta illud Psalmi Angelis suis Deus ma-
ndavit de te ut custodiant te, ex quibus verbis
colligitur ab... custodiam hominum Angelis
esse Dominos adverte tamen hinc eos ex nomine
ordine nomen Angelus videtur commune esse omnibus
et singulis ordinibus Angelorum nam Angelus
nomen diversorum ordinum usque hic nomen proprium
... Christus aliquando appellatur ...
Angelus ... Archangelus Gabriel
Angelus nominatur.

90 Et tamen quamvis duplici [illegible]
existere Angelorum Archangelorum principatuum et reliquorum
novem quos supra numeravimus Angelorum nam eorum
omnium mentio fit in scriptura et [illegible]
apud D. Paulum et stabilitur magnus Gregorius
homilia 34 in evangelia communiter tamen et
[illegible] novem Hierarchias et illuminationes [illegible]
[illegible] et eorum numerum [illegible] explicatur [illegible]
[illegible]: ita tamen doctrina Sanctus Thomas [illegible]
Dionysius et [illegible] et [illegible] theologorum
omnium a quibus [illegible] [illegible] [illegible]
[illegible] notandum tamen ea quae diximus de illuminatione
[illegible] Hierarchiae [illegible] [illegible] [illegible]
[illegible] et [illegible] quamvis Angeli [illegible] videant
in ea quae plus [illegible] [illegible] [illegible]
[illegible] quantum ad ea quae [illegible] Deum
videt [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible].

Quibus [illegible] quomodo
91 Angeli [illegible] quantum [illegible] homines [illegible] Angeli
[illegible] [illegible] [illegible] [illegible] Angelos [illegible]
[illegible] [illegible] et adeo [illegible] [illegible]
[illegible] Angeli [illegible] [illegible]: homines [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible]

Et nec R. P. Romanus affirmant quosdam
Angelos cum corporibus, quosdam vero diversae speciei. Et
utroque modo dispositio ordinaria Angelorum cum populis
quoties habent Angelos [illegible] et facto [illegible] diversos
ut non sint cum specie distincti; quamvis
habuit [illegible] Alberto magno, Bonaventura
Guillermo Parisiensi [illegible] et D. Thoma [illegible]
ut non ignotos [illegible] sed [illegible] adhuc [illegible]
Capreolus, Ferrara, Banes, [illegible]
[illegible] cum Angelorum [illegible] diversos
quam [illegible] homines multi [illegible]
homines quod Vasquez, [illegible] statuit [illegible]
unica distinctionem Angelorum.

Sectio 2ª

Statuitur 2ª [illegible] circa [illegible] Angelorum

Cuit. [illegible] sunt Ang- 39
eli diversi speciei. Quo ad [illegible] ut a fuerit
Granado, nullum invenio illam [illegible]
[illegible] multiplicitas speciei [illegible] Angelis repugnat

neque ex parte ipsius sed neque ex parte Qui...
fabile non repugnat. Ans quod ad ... partem videtur
rationis ... repugnantia: quod ad ... alia
dictum quia omnis perfectio non ... ...
... quod non repugnat alioqui non esset omnis perfectio
... ...

299 ... ... infinitus ... ... substantiae in
tellectualis, id est compositae ... particularis ... tantum ... mo,
et ... ... id est divinus et ... ...
infinitus ... genere ... non ... ultimo
partium ... id quodlibet ... ... alius ...
illud participandi ... non est infinitus. ...
in hac ratione substantiae intellectualis ... participalis divinus
... et ... ... id est Angeli possunt ... par
... ... possunt ... ...
... ... et vegetativus
... et ... dat ... ...
... ... est. ... ... substantiae intellectualis
... ... Angelica et anima rationalis
... divinus ... ... divinitas ... ... Ang
elica ... ...

300 ... ... repugnat Angelus, qui
... comprehendat ... et colores, alius qui
... comprehendat sonum, alius odorem et ...
aliquis ... ... et ... alius repug
nat

qui unicus hic omnia obiecta valeat com-
prehendere unico intuitu. Ita tales creaturae con-
t diversae species si quidem quantas ad comprehensiones
requirunt diversa obiecta et talia diversi spiritus
et ideo sunt plures Angeli a diversis speciebus ma-
ad ... apparuit namque eius in extrema obiecta
limitantur nec in se sunt quilibet ab omnia ex-
tendi et tunc repugnare videntur creaturis spiritua-
libus saltem quod ad comprehensiones ut coarctatis. Ita
non repugnat Angelus qui tantus valeat comprehen-
dere diversa mala et spiritualia et alius qui simul
et colligere ... mala et spiritualia comprehendere ...
unum sequitur contradictionis conceptione eius ... et
tales Angeli essent diversae speciei si quidem notabiliter
differunt in gratiis ... et A.

Deus Altissimus 101

... creaturas, ideo differunt ... magis, et minus
... scilicet aliam plura aliam pauciora ...
ut comprehendere obiecta ... magis, et minus non variat
speciem ut patet in calido et magis calido quae sunt
eiusdem speciei et A. ... quia ... ratione
... ad Deus ...
ut ... illam quod ... divina ...
... ratione ... in ... et ...

immultiplicabilis [illegible] in ubi mox intuitus, ratione dicitur [illegible]

immultiplicabilis, prout est contra [illegible] multiplicatas

species Angelorum.

202 Resp. ad [illegible], dari quandam ma-

gis: hujusmodi rebus, ubi differunt per magis et

minus, [illegible] indivisibile non [illegible]

[illegible] universaliter [illegible] quando enim magis

et [illegible] magis et minus variant [illegible]

[illegible] enim immediata. Et [illegible]

[illegible] ubi differunt per magis et minus [illegible]

et [illegible] minus differunt [illegible] magis

et minus calido [illegible] magis calidum [illegible]

[illegible] indivisibile. ad [illegible] resp. [illegible]

[illegible] debere in ~~[illegible]~~ [illegible] Deus [illegible]

[illegible] ad quam illa [illegible]

203 [illegible]

magis: [illegible] intuitivis [illegible] Deum [illegible]

[illegible] indivisibile [illegible]

ubi [illegible] intuitivis [illegible] ad Deum [illegible]

[illegible] illa [illegible] perfectionis [illegible]

[illegible] indivisibile [illegible]

[illegible] indivisibile [illegible] ubi intuitivis [illegible]

[illegible] quolibet [illegible]

[illegible] et aliud [illegible] speciem [illegible]

[illegible] differre

[illegible] Angel. quidem
[illegible] quae infinitis creaturis
repugnat et [illegible] infiniti defectu existunt [illegible]
[illegible] ratio [illegible] et [illegible] Angeli
ratione [illegible] universalis [illegible] ad Deum [illegible]
[illegible] universalis, [illegible] singularis: non
[illegible] repugnat infinitas [illegible]
[illegible] repugnat infinita formaliter [illegible]
[illegible] debent creare Angelos [illegible] quos Deus
vult producere et quos videt [illegible]
[illegible] universi [illegible] quam Deus [illegible]
ut [illegible] sapientissimus SS., omnia in numero et mensura
et pondere disposuit. Sectio 3a [illegible]
[illegible] numeri Angelorum [illegible]

Sectio III.

Circa determinationem numeri Angelorum

Statuitur

Sit 2a Dluo: posse

105 sunt Angeli eiusdem speciei et illo numero distincti. Confir-
matur ratione contra Thomam, quia eiusdem speciei quos expe-
rimentamus et ex ratione Thomae adhuc [illegible] Pa Gra-
nado. 3a Dluo. Si [illegible] materiae distractio [illegible]
[illegible] Angelorum rationem convenit
alius [illegible] ab alio distinctus [illegible] Deus a Deo [illegible] abs-
que [illegible] omnipotentiae non repugnat talis pluralitas
patet [illegible] quia non [illegible] non repugnantia pluralitatis
[illegible] omnipotentia non potest eam pluralitatem
producere omnipotentia non potest producere Angelum
[illegible] non repugnat quod implicat [illegible] etc.

Prima Quaestio

106 Dluo quod Deus [illegible] in [illegible] [illegible] ubi [illegible]
quam [illegible] talis ubi [illegible] et singularis. [illegible]
[illegible] gratia Divina [illegible] singularitas
[illegible] imaginem [illegible] Dei: id quod Deus [illegible] infinitus
[illegible] ubi [illegible] [illegible] [illegible]
et [illegible] id divinus et [illegible] charitas
[illegible] infinitus [illegible] ubi [illegible] singularis [illegible]
[illegible] [illegible] individualitas et singularitas
[illegible] pluribus individualiter distinctis id [illegible] erunt
[illegible] ubi [illegible] Dnam: [illegible]

spirant vero multiplici.

Orat.° a Li. Nuova 107

qui indicat adeo in perfectione harum multiplicitatum munerum
Angelicarum ut respiciunt spiritus Angelicarum in multi-
plicitate infinitas indueas cui alii subjiciunt quorum
ratio quia tantum spiritus ut in multiplicitatis debilis
ei omnium magna, licet non in aliquo gratia sine
plus infinitas, quod tamen repugnat: quod [illegible] quia
intra quamlibet speciem malum hinc inde [illegible], tunc
debilitatis [illegible] quam plures indueas et mul-
titudo [illegible]: quod incredibile est intra eam-
dem speciem Angelicam vel Gabrielis, aut Michaelis
qui valde excedunt in perfectione omnes spiritus mali
[illegible] aliquam varias induerat et multitudinem
[illegible] contra Angeli [illegible] nuovo [illegible].

Ex eodem 108

[illegible] Angelus in multiplicitate
[illegible] singularibus [illegible]
[illegible] particip[illegible] de [illegible] Ange-
li [illegible] hominem, [illegible]
[illegible] quantitati cumque
Angeli [illegible]

aggrediendum procedunt nisi multiplicatio quod tamen est
specierum immediate intra species malis numeris. At
beatitudinis idcirco in speciebus superaddit multiplicitas numerica
quae in ipsa Angelica repugnat.

Alia et galizchlo

109 mystica Doctrina nititur Authoritate Philosophorum dicentium
Angelos numero et specie non differre a materia ut loquuntur
metaphysici, carent enim numero quorum materia est ratio
ingrediendi in plures individuationes numericas rationes materiales
recedendo etc.. sicut enim Avicenna dum loquitur
de speciebus generis, et differentiis metaphysice dicentium
componuntur a materia differentia autem a forma quorum
textum nec negant etiam nunc plures species sicut in
Angelis exponunt libere, dicentes loqui Philosophum de
genere et differentia corporum, liquidum universaliter loquendo
tamen non admittunt quod debet exponi auctoritas Philosophi
circa speciem individuationis, sicut quod quod proclamant philosophi
universaliter loquendo non assumendum.

Alia adhuc ga-

110 dent ad eam doctrinam plures [illegible]
[illegible] quod tamen [illegible] admittere [illegible]
impossibile esse aliam mundum nisi Angelum [illegible]
et alia materia posse in hoc mundo [illegible]
[illegible] [illegible] posse [illegible] Angelorum

quot sunt poly distincti motus Cælorum quam
multos [illegible] Angelorum [illegible] [illegible] Physicum [illegible]
adiu[illegible] motuum Cœlorum quos movet intelligentias
quare [illegible] *Metaphysicæ* tantum [illegible] poly [illegible]
[illegible] Angelorum quæ [illegible] sunt poly [illegible]
[illegible], quibus Cœli moveri ponunt [illegible]
[illegible] [illegible] [illegible] Audit. [illegible] Physicam
[illegible] [illegible] in [illegible], ex quo illæ inferiores [illegible]
[illegible] [illegible] [illegible] [illegible] Christianum
illud gloriam [illegible]

Probatur illud LLI

[illegible] ~~[illegible]~~ firmum [illegible] in duabus [illegible] [illegible] nuno
[illegible], in duabus tantum nuno [illegible] [illegible] aut
Voluntatis. tandem impugnat illud [illegible]
[illegible] [illegible] [illegible] [illegible] Angeli
[illegible] nuno [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Angeli [illegible]
[illegible] [illegible] [illegible] Angeli [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

(3) In malleo

nam nunquid in partes individuas et pluralitas numerica
ita suppositi numero multiplicat, atque in Angelis
in partes pluralitas numerica aliorum: quamquam
non multiplicat?

Ista cum ita sint, aliqui concedunt in
112 in sensibilibus, tunc nunquam existunt in aliquo genere individua,
deinde quia proprietas extensionis hominis in loco, in specie
multiplicat numero, quia partes individuae sunt aliqui
etc. Sed nihil proponunt, nisi discrimina idonea
angelorum, et aliud discretiones quae nunc sunt habere
sunt ab Angelis, non aliunde numero distinguuntur,
nisi ab Angelo cum sint ut quod etiam fatentur homines
de Angelis species numero distinguuntur.

Dicit tamen
113 hominibus inquam in specie numero multiplicari, quod omnes
partes individuae, quae sunt substantiae et accidentia
Angelis in specie partes individuae essentiae accidentibus,
ac proinde species numero non multiplicari. At hic dicimus
partes in voluntate, et gratias ex cogitatione ad lucem
ergo unum numerum. Contrarium quando minus in partibus
distinctis quae accipiunt species substantiae et actiones quia quod
illas accipit per actiones numerum in partibus activas
(4) et partes idonea per accidentia, nisi ...

qui est nobilis, Et actus aliquis Angelicus et
animae radicis non est potentia activa et passiva
intellectionis et volitionis, quae plurificantur etiam
recipiunt, quilibet respectu eiusdem multiplicabile
quod compositum individuationis. Actus non minus quam
quod compositum individuationis nobilis et actus ceterum
tres quos Angelus et compositum individuationis actus
respectu nunc multiplicatur. Solutio quod obiectionibus
redditur.

Sectio 8.

Obiectionibus respondetur

Solvitur authoritas
philosophi et (X) libri, plurificantur in locis divinitatis
eiusdem individuationis multiplicitas quoniam principium
in materia est; quod Angeli carent materia: quo non
nunc multiplicabiles ~~[illegible]~~ intra carnem speciei. Quod
pertinet ad Thomam relinquit intra partem
maiorem

... ex vera ... ...
... hominum ... Cath...

188 Quibus ...

interpretantes non respondet theologi aliqui, eas
ostendi traditionem ex aliena opinione ...
at vero dum ex 3a parte mente sua loquitur
Atanasium nobis ... ...
adversus Atanasianos ... his verbis. valde au
dita argutantur ad ostendendum quod Deus ...
esse non possit quod ... multi inter eos de
spiritu credentes non includere contradictionem.
quod valde reddit ... Angelis. ... dignum
quam contradictionem arguit ... ...
spiritualibus, et ... Angelorum. numquam ...
et cum ... ... a ... ... abscondat
... parte gravissimum aliquod ..., ...
autem sequimur Deus Atanasius qui ...
... ad Anti... ... traditionem ...
tunc quae 3a inquam, cum ... Angelicam et
daemonum naturam ut hominis et ...
... Angelos ... ... non ...
... spiritum ut hominis. Quod clarius.

quia repugnat quod forma simplex, et nullius q[ui] 118
cuius ordinis ad minus ideo numero multiplicetur, id
talis est Angelus; ergo repugnat quod Angelus ideo
numero multiplicentur. Probatur maior: illi formae repug
nat numero multiplicari, quae repugnat diversimo
de participari, cum inducat diversimode participent
formam specificam; sed formae simplici et nullius or
dinis ad materiam repugnat diversimode participari
ergo, et numero multiplicari. Probatur minor: illi formae repug
nat diversimode participari quae repugnat in
adequate et limitate modo participari, id quod
huic formae repugnat: inadequate et limitate mo
do participari quia repugnat illi natura inadequata
quia est omnis limitatio et inadequata participatio:
ergo tali formae repugnat diversimode participari,
et consequenter numero multiplicari. Maior patet quia
per diversum modum participationis limitate et
inadequate modo participatur forma namque
non participata, relinquitur alii modus illam par
ticipandi: 121

Dico 8.º quod unumquodque limitatur
per suis oppositis, sed oppositis actus. Sed formae

ipso materia sive subiecto: quod non repugnat
forma recipienti illam limitans et contrahens
ut repugnat limitatio inclusio. Quod patet
in simplicibus et immaterialibus abstractis, sunt infini-
tae, quia individua immultiplicabilia intra eandem speciem;
Dico quod intra eandem speciem infinitis intra
illa unico immultiplicabile.. quomodo adeoque quod
in simplicibus infinitis est necessario unicus: quia Ange-
li sunt rubore unumquodque simplices, sunt quoque
uno immultiplicabiles. Forma in extra namque quod
caret materia caret omni limitatione quia sola
materia est limitativa formae.
Ad argumentum quod

118 dicendo [illegible] [illegible] ... mandato maxime ad
cuius partem [illegible] maxime et non maxime ad huius par-
tem [illegible] [illegible] nomine. Videmus quid est
namque in divino et inadaequato modo participationis
[illegible] [illegible] ad [illegible] nunquam [illegible]
tamen est Amarum [illegible] hunc modum
inadaequatum et divinum participandi modum
inadaequatae participationis ut patet manifeste
est in natura spirituali [illegible] divinum modum
participationis [illegible] [illegible] ac [illegible]
et [illegible] [illegible] ac [illegible] limitatio

Et inadequate uno illo participat cum
tamen non habeat maiorem, et aliunde perfectionem
omnia determinatas ut limitatas et inadequa-
tas participat ad [illegible] perfectionem [illegible] nam cum
unaquaeque limitatio [illegible] opponitur [illegible] inadequate
comparata [illegible] [illegible] opponitur relative nego.
quod libet enim cum [illegible] limitatio [illegible] accidentia non
est perfectionis quae [illegible] comparatione opponit
[illegible]: et omnis limitatio [illegible] [illegible]
exigens [illegible] [illegible] nam perfectionem [illegible]
[illegible] [illegible] comparatione opponitur cum limitata
sic enim calor limitatus [illegible] perfectionem ut
[illegible] ulteriores gradus quo adveniente
[illegible] calor [illegible] limitat [illegible]
[illegible] frigidi, exigens [illegible], [illegible]
[illegible] limitat [illegible] relative
opponitur [illegible] [illegible] limitatio [illegible]
[illegible] [illegible] comparatione [illegible]
[illegible] [illegible] limitatio [illegible] hac
[illegible] limitatio [illegible]
[illegible] simpliciter opponitur: mutuo enim
[illegible] [illegible] quod [illegible]
[illegible] quae mutuo [illegible].

[illegible signature] 119

nomen ng ut aut. (1.) illas huiusmodi
SO arte S ad Zy uenale ë cuilibet rea
rg tam corporali quam spirituali [illegible]
[illegible] uocabulis. qd ad rem causa ingbitur
ë nequit. quia quaecumque in eo genere
in quo tale ë debet esse termino non aliam
[illegible] in [illegible], non [illegible] in subsito: ergo na
singularia et quaelibet alia rebus animalis
ut supra neque uniuersalis neque dominus ex
parte rei est, pro unae et singulaeque, quae
supra ea est indistincta esse et distincta aquolibet
talis tam numeris quam speciei inde fit quod
ipsa qualibet finita, et limitata modo, vel
et pat, per se tamen aliquis species est inde
indivisa a materia finita, et limitata.
126 Dein
de. [illegible] infinitus enim lix quod
in aliquam speciem numero multiplicari: deinde
in collectionis hominis aliquo omnium potius
quod esset nigri et aliquo omnium [illegible]
qui sunt albi: [illegible] collectio [illegible]
finita lix quod, et tamen illius includit
distingui ut patet neque [illegible] infiniti
[illegible] qua hodie [illegible]
(...)

omnes perfectiones eius in perfectione et dicit
quamlibet aliam ac proinde dicit eas unicam.
Ad in finitum dico quod licet aliqua spe
cie non debet Obtinere omnium perfectionum
specierum ... carere terminis separationum
finitionum ut et consequentur sicut necnon multi
plicari creaturarum in terminis proportione positis.

Dubium 121

Dices: nulla alia radix aquae potest provenire
distinctionem numericam nisi materia et proinde creaturae
ad illam: quum Angeli careant materia et ordine
ad illam non possunt numero distingui ...
... quia talis radix non formae aquae ...
... distinctio ... et ...
... ...
... individua quae ... in communi ...
in individuo neque subsistentia ...
rationis, quamvis non subsistit in ... Dico ...
... in singulari ... humanitas
... Domini ... ante ...
... radix ...
accidentia quae distinctionem numericam ... et
... quamvis ... distinctio ...

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

122 [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], et [illegible] [illegible] [illegible] [illegible] gradus [illegible]
[illegible] debet [illegible] dicere aliquid [illegible]
unde formatur: [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] unde [illegible] [illegible]
Subiectis aut spiritualibus [illegible] [illegible] abstra-
[illegible], ut [illegible] [illegible] differentias [illegible]
[illegible], ut declaravi: ergo [illegible] [illegible] [illegible]
[illegible], a quo formatur [illegible] non [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]. R[illegible]

123 [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] differentias et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] differentias a [illegible] amor [illegible] [illegible] amo-
[illegible] quantum [illegible] ut [illegible] [illegible]
quia gradus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] amare

q. a. indefinite regulat. deficientis in esse
q. a. huius dilatione limitatis. distinctionem autem
nullam animae a sensitiva quantum qualitatem
illius ultimae dilatione limitatur. at in sub
stantiis spiritualibus genus nomine abstractum
ut indifferentem dicere vere abstra. differentiae
ut dilatata quod falsum est. at tamen distinctio
nunc adducimus. abstra. autem ut dilatata ultima
dilatione quae doctrina non longe abest a mente
D. Thomae, 1a parte, q. 3. articulo 2 dicen-
tis, indefinite esse indivisibile esse, et divisionem quo-
libet aliud ultima divisione: genus de distinct-
ione, differentiae specificae, et tribuisse distinguimus an-
imae ideo quod nunc divisionem dat ultimae divi-
sione, animalis vero non ultimas.

Denique di- 122

ctum illis a forma provenit distinctio fra-
ctis, et animalis, a forma itaque ut dilatata dat
ratione non ultima. Dices ut dilatata dilatat
ultima nego. A forma enim ut dilatata
dilatatione ultima provenit, distinctio nunc. nec
debet tamen appellari. Dimicant distinctionem a
se, idem non provenit, quae sunt animalia nunc
at. ideo quae sunt illis non primo ...

ut oblig formaliter id ultimale, e contra agunt ~~adunt~~ de
Subsistentiis universalibus quae attingunt dicti hoc tamen
formalia quibuslibet identitatem formalem individuationis praecisa
distinctionem intrinsecam non possunt praescindi ab accidentibus
licet enim accidentia non sint aliquid substanti-
ordo tamen ad illa est de substantia: sic dico
finis definitionis individui, et ordinis ad accidens
individui eiusdem, cuius omnes simul praesupponunt alte-
rum quando non possunt. quicunque ergo hic
individuationis substantiae dicunt et ordinis ad acci-
dentia, dum asserunt magis esse id signatum
variatione signata distinctionis accidentibus et pro
individuationis ubi apparet constat ordo substantiae et
accidentia.

125 Dicendum magis probabiliter esse
immediate hic haecceitatem quibus probabiliter
haec rei sicut supra dixi quae subsistit
simplicibus ut anima ab illis plus aequo
sumitur generis et hoc non est sufficiens formalis
haec essentialis et plus quam sumitur distinc-
tionis et hoc entitatis ut invenio in ultima,
et tandem plurium in quo unitur individua
et multi in plura numeratis ut illam entitatem
et distinctionem ultimam. Communis et Sotus

plurimus. Unde quo nomine generis communis non significat ipsi
verum aequo nomine dicitur dignoscuntur: et sic etiam nomina
multa similiter, similiter aequo nomine dicuntur dignoscuntur
numerus cum non a [illegible] quantitati variis per
accidentibus singulares quatenus scilicet unus colore
in accidentium cognitum in hoc individuo et alias
in alio in [illegible] unum non ali[illegible] dicuntur numero pl[illegible]
[illegible]

Obiicitur 2° quia in substantiis perfectius 126
repugnat ordo imperfectioris, sed ordo numeri solo
numero differentium est imperfectior et ordo specificus
maioris specificae distinctionis est perfectionis, ergo
ordo specificus et ordo perfectae ordinatae solo
numero distinctionis in [illegible] ordine [illegible]
[illegible] intelligentiarum perfectissimas repugnat talis ordo
imperfectius et consequenter multiplicatio numerica.

Resp.

Ad 2° nego quod in quibus talis perfectius in paucis [illegible] 125
talis [illegible] perfectionis in ordo specificus perfectior
talis ordine numerico [illegible] talis in duobus corpo-
ris [illegible] numero a [illegible] dicuntur de specie
ut patet in sole et luna, unde tamen sublunaria
[illegible] ordinem [illegible]

Atnumerum, ideo per nam multiplicantur. Sed Angeli non multiplicantur numero. Ergo qa pluritas individuorum intra eamdem speciem oritur ex insufficientia unius ad perstandum numerica, que possint perstare singula individua talis speciei, si enim unus sufficeret ad omnia perfectiones continent multas, in natura autem nihil esse debet frustra: at vero Angelus non habet talem insufficientiam: ergo in Angelis non est possibilis multiplicitas numerica. Maior patet, quia Angelus est medium inter creaturas sublunares quae sunt praeditae insufficientia propter suam imperfectionem et inter Deum qui ad omnia sufficit ratione infinitae suae perfectionis.

L28 Respondendo maiorem: non enim repugnat in rubinis perfectissimus ordo perfectionis, virtus et ordine minus perfectiori ... [illegible] in Angelis ordo perfectionis distinctionis specificae, simul et ordo perfectionis distinctionis numericae. Cum enim sit natura creata, ut quaelibet creatura quantumvis perfecta non excludat alias maiores.

fiones imo admittat quam plures imper
fectiones. unde in Angelis ratione sue
eminentis perfectionis datur ordo, ac fides
et corporibus sunt plures species diversi
tatis ratio. Dicendum 4º ordine minime
perfecto repugnat plures esse plures Angelos
uno specie addit S. Thomas. Durandus Capre
olus, nominalibus, [illegible] scilicet Caprear et [illegible]
fectionis esse ratione ordinis parte sublunaribus,
quam illas tribuunt et illas rationis [illegible] ratione na
turas humanas quo non excludit pro eadem
dicis hominis numerum longe perfectiores et ista sub
lunares licet eas [illegible] [illegible] per distinctionis
specifica.

Dicitur 5. Praeterea omissa mane nomi
norum. unus enim Angelus sufficeret ad
praestanda omnia munera quae praestare solet
a singulis eius speciei. nam singuli exercent
simul haec etiam ex ipsorum omnium [illegible]
rum, cum tanta munera unus ipse fiat ibi [illegible]
aliis ministrationibus ad quas est Deus singu
lis Angelis destinare [illegible] et Angelis in mediis

int creaturas sublunares a Deo; non tamen [illegible]
nationem [illegible] [illegible] sed quia Angelus
non omnia potest in [illegible] a creatore [illegible]
[illegible] potest ut creaturas sublunares ad [illegible] [illegible]
mediat. Angelus, quia Deus [illegible] et [illegible]
[illegible] [illegible] sublunaria [illegible] [illegible]
ablas quas ordinarias sunt [illegible] [illegible]; Angelus
vero utpote medius inter utrumque [illegible] [illegible]
[illegible] non [illegible] [illegible] et [illegible] [illegible]
us.

130 [illegible] tandem quia [illegible] rebus malis [illegible]
[illegible] et [illegible] [illegible] quantitas [illegible] [illegible]
[illegible], et [illegible] aliis non [illegible] [illegible] plures [illegible]
[illegible] [illegible] [illegible] [illegible] sublunaris [illegible]
[illegible], [illegible] repugnet [illegible] [illegible] [illegible] [illegible]
[illegible]. [illegible] Angeli [illegible] [illegible] [illegible] materia
[illegible] [illegible] [illegible], [illegible] [illegible] et [illegible]
[illegible]: [illegible] repugnat eam [illegible] multiplicari.

131 [illegible]
[illegible] [illegible], [illegible] [illegible]. [illegible]
[illegible] quia nulla [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
rebus malis [illegible] [illegible] [illegible] materiae, et quia
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible]

naturae, sed tantum collectio perfectionum distinctarum diversae speciei, quae collectio, licet in una [illegible] [illegible] sit inde [illegible] congruam [illegible] atque amatiuae [illegible] perfectionibus [illegible] non cognoscit. Aliud exemplum est in Angelo nam [illegible] multiplicibus [illegible] constat [illegible] perfectionibus quantitatis et materialis [illegible] cognitionis, amoris [illegible] Angelicis operationibus, ex quibus in uno Angelo resultat collectio quae in altero [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] numerus [illegible] [illegible] perfectionis [illegible] [illegible] quam tamen [illegible] [illegible] Angeli clare cognoscunt, clareque cognoscunt distinctionem [illegible] unius ab alio.

Sa. An de facto sint plures Angeli distinctae speciei.

Sectio IIII.

An de facto sint aliqui Angeli distinctae speciei

Dico 2º

132 minor probatur ex Dico primo nam [illegible] a
Deo creantur, indicantur omnes Angeli crea-
ti [illegible] [illegible] non tantum [illegible]
unum aliquam effluxum quam ducit [illegible]
[illegible] maxime moveantur [illegible] Authoritate
Patrum qui addunt [illegible] [illegible]
[illegible] sententiam nostram [illegible]
ut [illegible]: sed nihil omnino [illegible]
[illegible] omnium Theologorum [illegible]
[illegible] quae de difficultatibus rigorose metaphysicae
difficultates discutiunt et accurate examinant.

Dico

133 Dico 3º. Debet [illegible] in aliquo
Angeli parum excedunt hominem in perfectione
intellectuali [illegible] Davidis
minuisti eum paulo minus ab Angelis ubi ex
[illegible] naturae humanae a parvo [illegible]
quo illis [illegible]. Angelis [illegible], sunt Angeli
magis et [illegible] excedunt hominem in perfectione
intellectuali [illegible] illi nempe [illegible]
intuitive comprehendunt omnes [illegible]
[illegible] quae cognoscunt quantum cognitione
[illegible] discursione: atqui [illegible] [illegible]

specie diversi sunt, si quid notabiliter differunt: quia [illegible] ex facto Angeli specie distincti.

Probo, 134

nam Deus in ordine [illegible] perfectissimam rempublicam qualis est Angelica, id est ordo specificus [illegible] ordo [illegible]: quia debet diversitas [illegible] Angelos, ac proinde multi existunt distincti [illegible] Probo quia ad pulchritudinem universi maxime confert varietas specifica inter Angelos, quia sunt pars principalis huius universi, sicut pulchritudo [illegible] Deus [illegible] diversitatem specificam [illegible] tamen non esse in omnibus unius eiusdem speciei [illegible] quia [illegible] maior pulchritudo [illegible] in Angelis [illegible] qualis [illegible] specificas: quia multi sunt Angeli distincti specie.

[illegible] 135

[illegible], quia multi sunt [illegible] Angeli [illegible] eiusdem naturae: ergo [illegible] distincti. [illegible] quam [illegible] omnes sunt [illegible]: [illegible] Angeli. [illegible] quia [illegible] [illegible] Angelis [illegible] sunt eiusdem speciei: ergo [illegible] Angeli.

Resolvo 136

[illegible] fuisse [illegible] generica [illegible]

ut quidam contra eos: Angeli sunt unius speciei [illegible]
specialiter: Credo equidem fuisse non [illegible] illos fuisse
in eas sententias a quibus non timere recedimus. [illegible]
Et cum magna Authoritate D. Thomae, et [illegible]
animi Doctrinae Theologorum ac absque [illegible]
nullo ante [illegible] quia non est tanta quanta
varietas et perfectionum diversitas inter animas rationales
quanta est inter Angelos, praecipue inter eos
qui per caelo ceciderunt hominum etiam in magnitudine ce-
dunt. [illegible] Confratrum [illegible] [illegible]
stellas in summa varietas, praecipue inter Pla-
netas ac proinde specie distinguntur [illegible] lu-
[illegible] et [illegible] de [illegible] a quibus valde differunt
effectus oriuntur [illegible] diversa.

13 Quaeres

Q. inter omnes Angelos debet dari amicitia et socie-
tas: id hoc intelligitur inter eos qui sunt unius natu-
rae [illegible] Ecclesiastici [illegible] omne
diligit [illegible] Ac [illegible] homo [illegible]
et omnes Angeli sunt unius speciei [illegible] maior est
aliquis deficit in pluribus Angelicam summa
pax, quae fundamentum est amicitiae. [illegible]
[illegible] D. Thomas [illegible] [illegible]
dicit [illegible] [illegible]
[illegible] in Divinis [illegible]
Angelis [illegible]

cuius qd. e [illegible] naturę qd. [illegible] exemplo
hominis existentis in luto quamvis existit licet
plures [illegible] sint planetę et alia [illegible]
licet [illegible] non sint [illegible] dume naturę [illegible]
specie.

Rio. [illegible] quando major: [illegible] Angelis debet
dari amicitia [illegible] talis Duelo, summa
sub [illegible] omnes nego [illegible] aliqua [illegible] 35
ad amicitiam [illegible] sufficit [illegible] et [illegible]
[illegible] naturae intellectuali quam sunt [illegible]
Angeli cum omnes sint [illegible] naturę intellectua
lis. summa [illegible] amicitia [illegible] inter eos
[illegible] quae sunt [illegible] [illegible]
[illegible] quae sunt [illegible] dum [illegible]
[illegible] quare [illegible] in An
gelis summa [illegible] inter se amici
tiam [illegible] inde illa [illegible].

[illegible] 139

[illegible] [illegible] [illegible] similitudine [illegible]
[illegible] et amicitię [illegible]
et [illegible] qualis [illegible] in [illegible] loqui
de Societate et amicitia [illegible] quae [illegible] cont
[illegible] inter Deum et [illegible] licet [illegible] cuius [illegible]
cy. Dio [illegible] plures [illegible] nec [illegible]
[illegible] [illegible] cuius [illegible]

naturas intellectuales per se nata ad similitudinem distinctam huius, nec sunt Angeli distincti specie, Deus et homo.

140 Dices 3: sunt etiam alii qui sunt distincti specie magnitudine eo quod sunt distincti hierarchiis, choris, nam et Angeli eiusdem chori nullas inter se dicunt diversitates specie. Et inter predictos Angelos non datur distinctio specifica, quia tunc Angeli distincti specie non essent, quia sicut Angeli sunt individui ad illuminationem activam et passivam qualiter convenit ad perfectionem superiorem ordinem amoris sui, vel etiam patrandi miracula ad subveniendum hominibus, sicut et alii Angeli, non omnes huius erunt perfectio ... specie, quia ... unus premoveat amore alios, sua fortitudine alios ut patet in hominibus qui ... individui ... omnes sunt unius speciei quamvis alius illuminet docendo alium, illuminet dicendo alios premoveat amore suo, sua fortitudine et sic de aliis. Et omnes Angeli sunt ita individui tanquam ... fundati huiusmodi naturae hominum Angelorum ... praedicta individuas: ergo Angeli sunt unius speciei.

141 Respondeo distinguendo majorem et transeundo minorem ad huius ... omnis maiore ... ; at omnis fundamentum scilicet quod praedicti Angeli functiones et ... tantum ... naturales

sub[illegible] gradum aequivalentia [illegible] quanta
Dominationibus [illegible] tantum ex Deo habentibus
Angeli inaequales inaequalitate inaequalitatis,
atque adeo quidditate Angelicas non est invisibilis
at qui habent [illegible] et similium repraesentatis,
id est quidam sunt perfectiores ad cognitionem
aliquorum, et quidam ad alia.

Si inaequalita- 18
dicunt: ab illis [illegible] terminis dicitur quibus
[illegible] a causis [illegible] Deo [illegible]
[illegible] quid [illegible] dicendo [illegible]
illuminentur [illegible] quod alius [illegible]
[illegible] alius [illegible] et alius [illegible] et
sic de aliis; [illegible] omnes [illegible]
[illegible] ut [illegible] naturae [illegible] et
in Angelis [illegible] non [illegible]
a causis [illegible] id ab [illegible] natura, quae [illegible]
illis Deus [illegible] summas sapientias quas cogni-
[illegible] unicuique [illegible] [illegible] quarum
[illegible] maximo quam potest negare [illegible]
[illegible] omissas [illegible] quas
[illegible] argumentum restat [illegible] distincte
[illegible] in Angelis quod in [illegible] [illegible]
at quia Angeli [illegible] [illegible] compre-
hendentes [illegible] cognoscunt [illegible] cogni-
[illegible] [illegible] [illegible] [illegible] ultimis

[illegible] non habent individua [illegible] Probatur
(Deus non distinxit [illegible] [illegible] nomina
[illegible] constat [illegible] sunt [illegible] perfectius homi-
nes in sua [illegible] [illegible] [illegible] ex [illegible]
[illegible] Angeli [illegible] [illegible]. [illegible] [illegible]
[illegible] Angeli eiusdem speciei

Sectio IIIIII.

Dantur etiam Angeli eiusdem speciei

Probatur. Deus quia
143 non datur fundamentum ad dicendum plures species [illegible]
[illegible] species individuales inter Angelos [illegible] [illegible]
quam multi sunt eiusdem speciei. [illegible] [illegible] quia
[illegible] hominum [illegible] adhuc magis [illegible]
[illegible] non videntur minima specie diversa, sed
ad summum [illegible] eandem speciem [illegible] aliquas [illegible]
homines [illegible] minima [illegible] [illegible]
[illegible] [illegible] proportione [illegible] [illegible] naturas [illegible]
inter [illegible] [illegible], [illegible] arguunt [illegible] individua
quam multi sunt Angeli eiusdem speciei.

Dices,
144 quas expedit in republica ordinatissima Angeli
non [illegible] [illegible] [illegible]. nam [illegible] [illegible]

ad pulchritudinem universi maioremque perfectionem multiplicationem naturae Angelicae. Id enim Angeli numero multiplicantur in natura Angelica dum declaret unde per accidens depositionem numerum ad pulchritudinem universi. quod Angeli multiplicantur numero. quod non repugnat talem ordinem non concedere in Angelis, quia dummittamen omnes sint ex propriis iam supra impugnavimus hanc solutionem. Dicitur deinde ex hac ratione quod Deus parcam mediam providentiam ubi Angeli pereunt ne aliquae species extinguerentur creavit plures individuas ex quibus ut aliis pereuntibus, alii remanerent.

Opponunt 185
tamen primo quod ad finem multitudinis numeralis in hac causa sufficere Duo, siquidem constituit aliud de finem, aliud vero dat individuum. id quod finis dicit ex unitate quod ut unaturalis individui subsistit non reordinari, quod videant Angeli idoneus dispositionem ad perfectionem sed bonam et planam, nec numerum multiplicant quia sunt in Duobus: nec numerus angelis quia sunt in Duobus, convenientes in multiplicitate.

Respondendo maior nomine dicitur 186
cum istis constituit in hac quam ibit species individuorum quae sunt producere ut talem Deus omnes species; cum tamen ne dicam esse plura dare individua

qui nocet nocua ut Dracones serpentes [illegible] in statu innocentiae in quo homines erant immortales deberent non multiplicari quod inevitabile necessitate [illegible] aliorum. aliud [illegible] multiplicatis numeris scilicet sed [illegible] universi qui in variis numero consistit et deinde innumerositas unius individui ad [illegible] tanctas omnia que [illegible] sunt ad [illegible] non [illegible] immultiplicabiles nempe idest lunam et planetae quia si multiplicatas [illegible] quam [illegible] int [illegible] geram [illegible] creata sunt [illegible].

123 Respondes Quamvis [illegible] ad [illegible] universi diversi [illegible] quae numerantur Angeli [illegible] universi [illegible] numerica [illegible] Quia [illegible] multitudini numerica [illegible] in [illegible] quia unus [illegible] ad omnia [illegible] [illegible] famulari [illegible] omnia [illegible] ad omnes [illegible] omnia [illegible] Angelo nam quilibet [illegible] quidquid alii [illegible] [illegible] omnias [illegible] mult.

124 [illegible] in [illegible] magis [illegible]

rio unice confert ad pulchritudinem diver-
sitas specierum, dum ex his quo maxime in-
agis confert diversitas specierum quam nu-
merica illis. Unde [illegible] numerica diversitas
specierum negotio. Illud patet in homine
in cuius pulchritudinem magni confert di-
versitas quae datur inter aliquas partes [illegible]
[illegible] et caruncula et similitudo quae intercedit
inter alias res inter partes [illegible] conde-
utrasque diversitas. At in Angelo plurimum
confert ad pulchritudinem universi. ad haec omni-
no maximum et longe minorem: non enim sufficit [illegible]
[illegible] Angelus ad omnia quae plures praestant
sicut non sufficit unus ad [illegible] omnes homi-
nem unus Deus [illegible] cum eam commit-
tit: licet enim Deus unus [illegible] plures
praestare ad omnia. non tamen eas [illegible]
de facto [illegible] numerica [illegible]
et [illegible] atque adeo [illegible] multiplicabit tam
in Angelis quam in sublunaribus.

Ad Caelum 189

tamen [illegible] ut [illegible] facto dat
[illegible] Angelorum quoniam [illegible]
se [illegible], ut Angeli eiusdem [illegible]
[illegible] hanc specificam [illegible] numericam quam
diximus [illegible] inter Angelos [illegible] vellemus
[illegible] cuius [illegible] videbimus [illegible]
[illegible] dignitas ad [illegible]

nuelibus ac quorumo Angeli distinguant. nihil omninus dicamus dubitari quod inter ipsos Angelos plures et intimos. Dico itaque quod hominis in quodam gradu diversum genus sub quo ...

150 Suarez ... de Angelis libro ... indicat ... omnibus choris omnis hierarchiae ... in aliquo genere proximo differre tamen ab aliis ... speciem ultimam ... speciebus Angelorum ... Suarez exemplo ... animalis rationalis ... genus ... Angelorum ...

intellig. et electi [illegible] [illegible] [illegible] eorum
[illegible] [illegible] Dignitas [illegible]
[illegible] [illegible] qua [illegible] ad [illegible] et pulchritu-
dine. Dicitur [illegible] illo [illegible] Angelorum
[illegible], et ad [illegible] [illegible] pulchritudine
pertinet [illegible] [illegible] [illegible] Angelis [illegible]
[illegible] [illegible].

Unde [illegible] Chorus Angelorum 151
[illegible] [illegible] Hierarchiae [illegible] [illegible] [illegible]
[illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] Hierarchiae [illegible] [illegible]
[illegible] in Choro [illegible] Hierarchiae [illegible]
[illegible] Angeli [illegible] Chorus [illegible] [illegible]
existimat ipse [illegible] et [illegible] [illegible] a
nobis [illegible] [illegible] omnibus ipse [illegible]
[illegible] [illegible] Dicitur, n. omnes Angeli [illegible]
[illegible] chori [illegible] [illegible] ultimus [illegible]
quia [illegible] [illegible] in gradu Angelorum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et multi [illegible] [illegible]
ad magnam [illegible] pulchritudinem, et [illegible]
[illegible] quod magnae [illegible] [illegible] [illegible]
[illegible] magis [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quam [illegible] Angelorum [illegible]
[illegible] et chorus [illegible] [illegible] [illegible]
[illegible]: [illegible] omnes Angeli [illegible] Chori
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible] Angelis

qq(uaestio) an et quo genere cognitionis Angelus cognoscat individua omnia sub(stantiae) singulare. Sectio 1a in nulla notata resolutione qq(uaestio)nis.

Disputatio III.

De intellectu Angelico

Quaestio 1a

An et quo genere cognitionis Angelus cognoscat obiectum singulare

Sectio 1a

In nulla notata resolutione qq(uaestio)nis

Cum sit proprium

152 intellectus nobilioris ut in plus se extendat obiectum versus, quam ex [illegible] insignius, et quidditatem [illegible] hinc est [illegible] individuale illius, [illegible] de illo agendum est quo circa Angelo in eo intellectu tam [illegible] [illegible], quia [illegible] exigit [illegible] magis [illegible]

quia sunt pars partium chaos sicut reliquae creaturae
sunt Angelus et Dominus creaturae tantum
Deo [illegible] quantitas et ad quam per
sunt [illegible] movere ad [illegible] in intellectus. Deinde
[illegible] quas videmus [illegible] in Angelo
[illegible] [illegible] intellectus
[illegible]: hic Angelus intellectus.

Ratio 153

dubitatur, [illegible] cuiusque [illegible] intellectione
[illegible]. Angelus cognoscat [illegible]
[illegible] cognoscit [illegible] futura [illegible] et
secreta cordis quoniam [illegible] cognoscit dum [illegible]
[illegible] et [illegible] dum illa
[illegible] sunt [illegible] vult manifestare et
[illegible]. Et [illegible] separatio inter Angelum
[illegible] intellectione [illegible] sicut [illegible]
semper intelligeret [illegible]. Angelus [illegible]
[illegible] ab [illegible] intellectione [illegible]
[illegible] [illegible]. [illegible] Angelo
[illegible] [illegible] [illegible] [illegible]
[illegible]. [illegible] [illegible]
[illegible] quae est probabile [illegible] aut
[illegible] nobis [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] eque [illegible]
[illegible] [illegible] hinc [illegible]
[illegible] multitudinem [illegible] necessi

... Dimat vulgare aliud ... frustra ...
... ...

...

154 ... constant notabiles ... ...
... multiplices cognitiones quas Angelus ...
... quas potest attingere ... ubi ... de quibus
... an Angelus valeat naturaliter cognoscere ... quidem
... Cognitionibus ... Quamvis ... Angelicas
... cum ... ... actiones
... ... quae sunt extra Angelum, illaque ...
... ... mysteria sunt futura ... contingentia
... ... Arcana libera ... cordis ...
cogitationes mentis ... denique ... ...
... ad ... quam ... ad ...

... notandum

155 ... ... cognitiones ... de quibus
dubitari potest ... Angelus cognoscat
... obiectis ... cognitionem ...
... ... quae potest esse ...
... ... abstractiva ... ...
... cognitio probabilis ... ...
cognitionibus ad ... obiectum cum ... cognitio
fidei humana, quae ... ...
..., quae ... ad ... obiecto
... quia tale ... ... qualis
... ... manet ...

Cognitio aut[em]; 156

cum sit per modum obiecti, orditur ut illuminatiua et ad accendendum obiecto. Cum [illegible] cum non magis [illegible] necessario exigitur in causa. Dicimus nec aliquid [illegible] praecedentibus est nec [illegible] aliis [illegible] luminosi natura nisi, cum non vera sunt utrisque explanare [illegible] intellectus requirat non [illegible] aliorum. Secundo requiritur illius distinctio. cognitio intuitiva est cognitio creata habita ad obiectum cum habitudine immediate ab obiecto per [illegible] emittitur ab illo, et talem productam actiua. Distinctio [illegible] per obiectum: dicitur videns quia alio quia illa non intuetur obiectum habitum ad obiectum at existens quia intuitio non est nisi existentis ut talis: debet et talem [illegible] habitus [illegible] obiectum perfecte cognosci ut [illegible] magis. Dicitur [illegible] obiecto hoc tamen non requiritur [illegible] quod [illegible] obiectum [illegible] ut [illegible] correspondens ad quae [illegible] obiectum [illegible] omnibus. [illegible] [illegible] quod [illegible] actiua. Distinctio [illegible] per obiectum ut [illegible] visionem ab [illegible] quia adhuc [illegible] intuitio [illegible] producit [illegible] quod [illegible] debet cognitio intuitiva [illegible] et [illegible] respondeat omni et ab omnibus [illegible] obiectum ut [illegible] intuitiva [illegible] quia intuitio debet esse existentis ut talis. 155

[illegible] praenotatis: cognitio quidem alia [illegible] alia [illegible]: [illegible]

[illegible] quomodolibet [illegible] cog-
nitio eius, et quidditas obiecti divino illud evident[illegible]
cognoscit attingendo directe illius ultimam et
genus illi proximum: [illegible] enim [illegible] differentes
cognitiones quidditativas dicuntur [illegible] cognitio [illegible]
[illegible] et quidditas includant [illegible] [illegible]
[illegible] divino cognoscat evidenter, [illegible]
obscuras et probabiles licet cognoscat [illegible] illam
intelligere quidditative: [illegible] inter cognitiones [illegible]
[illegible] [illegible] aliquam [illegible]
[illegible] cognitionem [illegible] divinas
humanas [illegible] non cognoscit [illegible]
eius [illegible] attingat [illegible]
cognitio. notavi dixi cognitionem quidditativam [illegible]
ingere directe ultimam obiecti et genus illi proxi-
mum quia non [illegible] evidenter cognoscat, licet alia medi-
catas [illegible] attingant cognitio non erit quiddi-
va: non quia cognoscit hominem esse [illegible] qui
ditas illius non cognoscit. quia [illegible] cognitio [illegible] ad
obiectum erit [illegible] cognitio [illegible] aliquo
modo quidditas illius non attingat [illegible] obiecti [illegible]
[illegible] aliquando [illegible] ut [illegible] quidditas et [illegible]

Cognitio

158 [illegible] quidditativa cognitio immediata obiecti [illegible]
[illegible] immediate [illegible] obiecti [illegible]
[illegible] quia debet [illegible] ab illa [illegible]
[illegible] ab [illegible] obiecti
[illegible] [illegible] illius [illegible]
cognoscit hominem esse [illegible]

[illegible] Quaerunt de tali subjecto (cognitionis) [illegible] [illegible]
[illegible] productus [illegible] Quaerunt alia [illegible] [illegible]
[illegible] talis speciei cognitio cum extrinseca
[illegible] ita tamen cognitio non sit immediata id est
medio aliquo prius cognito eminenter continente
obiectum id est sufficiat ut cognitio sit [illegible] quidditativa
[illegible]: si quis cognoscit passiones in causis prius cognitas
quibus illas cognoscit quia passiones eminenter
continentur in causa virtualiter. quod si [illegible] dicatur [illegible]
sufficit quod cognitio non sit immediata [illegible] immediato
continente eminenter obiectum non erit extrinseca quidditativa.

Q. 4

Praemittam cognitionem abstractivam esse cognitionem mediatam
obiecti habitam immediate prius cognito in quo
obiectum non continetur [illegible] cognitio qua cognoscimus
omnem creaturam dependenter a Deo in qua [illegible]
cognitio naturalis. Deus talis cognitio est abstractiva
Deum quam medium in quo prius cognito.
Deus cognitionis [illegible] non continet [illegible]
aut distincta [illegible] cognitionis a cognitione extrinseca
quidditativa cum non sit immediata obiecti [illegible] immediato
continente eminenter obiectum prout requiritur ad
cognitionem extrinsecam quidditativam non sufficit cognitio abstractiva
alia quidditativa, sed [illegible] immediato non continente eminenter
obiectum [illegible] cognitionem [illegible] [illegible]
[illegible] [illegible] ut in sensationibus [illegible]
evidenter cognoscit [illegible] [illegible] cognitio [illegible]

requirit alterum et ideo et quidem hoc comparationis et distinctionis
itaque nulla est abstractiva.

160 Producta est cognitio ex tali abstractiva est [illegible] alia quae talis abstractiva dicitur. Similiter cognitio qua quomodo se habet scientia erga obiectum mediate vel immediate cognitum [illegible] sic cognitio qua beatus cognoscit in verbo divino [illegible] vel hominum bonum, et non de aliis, ignorat tamen [illegible] illos et [illegible] illas sint hae cognitiones sicut intuitiva et abstractiva et praecisiva omnesque ut [illegible] productae et [illegible] ut [illegible] [illegible] infinitas quae talis cognitione non [illegible] obiectum cognitionis [illegible] et non separati obiecti quia aliis [illegible] [illegible] iam [illegible] [illegible] et [illegible] [illegible] est.

161 Quintus [illegible] cognitio comprehensiva [illegible] qua [illegible] intelligibilitatem obiecti [illegible] [illegible] [illegible] [illegible] [illegible] perfectionem quantum habet obiectum [illegible] [illegible] [illegible] [illegible] [illegible] explicationes [illegible] [illegible] [illegible] [illegible] difficultas nunc omnibus est explicare quid sit cognitionis comprehensivae [illegible] nam [illegible] [illegible] [illegible] quod obiectum cognoscit quantum cognoscibile est, [illegible] [illegible] [illegible] Deus [illegible] omnes sint [illegible] cognitiones sicut cognoscunt [illegible] [illegible] possunt cognosci. [illegible] [illegible] [illegible] [illegible] [illegible] accipiunt [illegible] est [illegible].

[illegible] 162

[illegible] producta ab [illegible] approximationis obiecti in ordine [illegible] cognitionem [illegible] Deus [illegible] quia [illegible] divina quatenus [illegible] cognitionis [illegible] [illegible] comprehensibilis creata, quia [illegible] [illegible] species [illegible] creata [illegible] cognitionem ad quam Deum [illegible] divinas. [illegible] quamlibet creaturam [illegible] [illegible] saltem [illegible] ablata a [illegible] [illegible] quamlibet [illegible] cognitionem ad [illegible] immediate [illegible] [illegible] [illegible] Angelus [illegible] Deum

Sectio 2.a

An Angelus cognoscat naturaliter Deum

Ad [illegible] Angelus [illegible] naturaliter videant, ut [illegible] Deus videbit [illegible] 163

[illegible] nob. [illegible] ex specul[o] divina, [illegible] [illegible] [illegible] [illegible] cognoscat naturam. [illegible]
quia Angelus videt naturaliter propriam cognit. [illegible]
ergo dicit videri etiam Deum cognoscere. [illegible]
Ad probat. quia dum Angelus n[ostr]um proprium cognoscit. [illegible]
ut cognoscit suam creationem connexionemque cum Deo aliogu[in]
ignoraret suam dependentiam a Deo. Ad talis dependentia
requirit [illegible] Deum cognosci: ergo Angelus videt naturaliter
Deum cognoscit ut hic creator est.

161 Dices [illegible]
[illegible]
[illegible]
[illegible]
[illegible] [illegible] creaturis in suo [illegible] D[ivin]itatem Deus
Ad huius [illegible] cognos[cit] [illegible] [illegible] notam
[illegible] [illegible] [illegible] cognitio est [illegible] abstractiva quas
[illegible] [illegible] [illegible] omnia [illegible] D[ivin]itatis [illegible]
[illegible] aliqua [illegible] Deum esse [illegible] causa [illegible]
[illegible] [illegible] [illegible] quin sit quare [illegible]
[illegible] [illegible] cognitio [illegible] cognitio Dei [illegible]
[illegible] an ratione [illegible] quod ad quid est.

162 Resp. [illegible] Angel[us]
[illegible] cognitionem late quidem Dei [illegible] quia Angelus
[illegible] [illegible] [illegible] cognoscit in [illegible] Deum [illegible]
causa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] illae [illegible] [illegible] Dicitur [illegible] D[ivin]itatem
[illegible] et [illegible] cognitionem, [illegible] talis cognitio [illegible]
ut [illegible] [illegible] [illegible] Angelus hic cognitionem
[illegible] quidem Dei. Resp. [illegible] Angelum [illegible]
cognitionem [illegible] Dei, [illegible] [illegible]

neque quidquam creatum ratione cuius immediate cognoscitur
[illegible] Deo [illegible] [illegible] [illegible]
absque ac ratione [illegible] Deum [illegible] quidem habet
ad Deum ut creatum quod sufficit ad visionem. Id
Angelus non potest naturaliter habere visionem Dei ut habent
intra suppositis ut fere omnes theologi; ergo Angelus
non habet cognitionem immediatam Dei.

Resp. cum Scoto ... 165

dicto cognitionem non facultatis Dei quia licet quod
creata et immediata species imo et repraesentativa Dei ut creata
illatum tamen non repraesentat ut est in se sed ut
creatum. Cum sicut [illegible] impressa immediata, ergo talis
cognitio procedit ex ea. [illegible] [illegible] cognitio
est immediata et intuitiva. Patet ex quia [illegible]
non supponit esse Deum ut creatum [illegible]
creatum in se [illegible] Deus non est aliud a Deo: ergo
talis cognitio non est immediata Dei. Ad quintum
cognoscitur obiectum immediate quando cognoscitur immediate
ex ipso ab obiecto productam [illegible] cognitione quae
[illegible] immediate [illegible] cognitionis [illegible]
creata sunt aliud a Deo. Ad speciem in qua Deus
cognoscitur ab Angelo [illegible] distinctum a Deo [illegible]. 166

Contra

2° quia licet species cognitionis immediatae creatae [illegible]
ut creata in se [illegible] tamen species non [illegible] cognitio [illegible]
est cognitio [illegible] obiecti et impressam [illegible] ut
creatum in se ut [illegible] [illegible] omnes [illegible]
immediatas et quod [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Deum.

Resp. [illegible]

165 [illegible] [illegible] quia [illegible] Deum
et [illegible] [illegible] [illegible] [illegible]
[illegible] cognit. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] habet quidditas. [illegible]
[illegible] Deus [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] aequali
[illegible] [illegible] cognitio [illegible] [illegible] Deus [illegible]
Antequam sit [illegible] quia [illegible] cognitionem [illegible]
[illegible] Deus [illegible] [illegible] quia Deus [illegible]
[illegible] [illegible] [illegible] [illegible] sub indubitabili omni
[illegible] [illegible] [illegible] [illegible] Deus [illegible] [illegible]
quas [illegible] existentiae [illegible] [illegible] ad [illegible] cognit. Deum
et [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] naturalis immediate [illegible] cognoscit Deum.

Resp. [illegible]

168 [illegible] [illegible] naturaliter [illegible] [illegible] potest [illegible]
Deum quam [illegible] [illegible] [illegible] fide [illegible]
[illegible] [illegible] [illegible] [illegible] ratio quia ut videmus
[illegible] cognitio [illegible] [illegible] obiecti sive [illegible]
[illegible] Dominum obiecti ut [illegible] [illegible] obiectum
[illegible] [illegible] cognitionis ad quam [illegible] [illegible]
Deus [illegible] [illegible] [illegible] [illegible] potest [illegible]
[illegible] potest [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

immediatum: ergo Angelus requirebat cognitionem super-
naturalem Deum comprehendere posset.

Circa cognitionem autem 169
tem obscuram est maior cognitio fidei humanae respectu
rum Angelus: etenim cognitionis naturalis Deum cogno-
scat non [illegible] [illegible] quia [illegible] Angelus cogno-
vit maiori [illegible] [illegible] [illegible] naturalem
[illegible] liberas et cogitationes mentis [illegible]
quibus [illegible] [illegible] [illegible] [illegible]
cognoscuntur ab Angelo. Deinde [illegible] naturaliter [illegible]
bilitatem cognitionis non infert cognitionem evidentem consequenter
id [illegible] [illegible]: ergo Angelus cognoscit Deum cognitione probabili
bili et obscura. Circa cognitionem autem fidei humanae
[illegible] [illegible] quae [illegible] Christus, et Apostoli [illegible]
[illegible] Deum [illegible] id Angelus [illegible] [illegible]
[illegible] [illegible] Deum [illegible] [illegible] [illegible]
dine xoni [illegible] digni: ergo Angelus cognoscit cognitione ob-
scura fidei humanae Deum [illegible].

[illegible] Circa cog- 170
nitionem cognitionem obscuram et probabilem probatur cognitione
clara Dei, quam Angelus habet [illegible] [illegible] [illegible]
cognitione obscura et probabili fidei et cognitionis et
[illegible] quia probatur [illegible] [illegible] [illegible] fidei [illegible]
[illegible] charitate [illegible] Apostolum, quia [illegible] Beatitu-
tem visionem Dei. Et Angeli erant beati [illegible] [illegible]
ebant [illegible] et Apostoli [illegible] [illegible] Dei [illegible]
[illegible] [illegible] [illegible] [illegible] Deum [illegible]
[illegible].

Spo ic

151 omnium ē in. Phia. et doctrinas eis Omnium rerum in simulq fidei supernum circa idem obiectum vidi, viuis tamen mutuis opinio anime posse in ipsis ad Apparens nomen sicut nunc fides supernaturalis non manet in Patrias et videbitur intuitive ipsa..., et alijs rationibus. Hoc tamen non prouenit ab oppositione fidei cum visione. Id quod Deus aliud tamen ultra ... enigmatice et obscure cum fidei et anima ... ratione status ... quare ... fidei quam infundat in ... loquens obscuras et enigmaticas ... fidem ... omnibus ... naturam ... nata ... Omnium natura ... fidei ... non video quare Angelus non ... aut non ... cognit. Tunc ... Angelus immediate et suas affectiones naturaliter cognat.

Sectio 3.

Nunc Angelus immediate se et suas affectiones naturaliter cognat

152 Respondeo ... quia Angelus ē sibi ipsi maxime proximus ...

ad cognitionem sui et omnium aliarum [illegible] ... [illegible]
[illegible] quam ... [illegible] ad ... videt quam [illegible]
[illegible] ... [illegible] affectiones [illegible] ... [illegible]
sint idem intuitu [illegible] ... [illegible] ... cognitionum
et ... Angelus [illegible] et ... cognitione ... ad cogni
[illegible] quidditativam [illegible] ... [illegible] ... cognitio
... id ... [illegible] ... [illegible] ... intellectui
humano ... cognoscit ... lucem et colorem ... cum tam
... [illegible] ... [illegible] ... nequaquam
quae ... ratione ... magnam ad ... affectiones ut
... [illegible] ... intuitive ... quidditatem
... [illegible] ... cognitionem ... [illegible]
... immediatas et quidditative ... [illegible]
... [illegible] ... Angeli cognitio ...
... [illegible] ... affectiones ... Angelus
... affectionem quidditative ... [illegible]

Dices tamen 158

[illegible] ... [illegible] ... rationalis
[illegible]
[illegible]
[illegible]
[illegible] ... Dices ... [illegible]
[illegible] ... [illegible] ... ratio ... non
... affectiones ... [illegible]
... [illegible] ... [illegible]
... [illegible] ... quidditative ... [illegible]
... [illegible] ... [illegible]

Inquies praeterea 159

... cognitionem ... ... intel
lectu ... [illegible] ... [illegible]

[illegible] affectio [illegible]
[illegible] pro maiori [illegible]
[illegible] intensitas [illegible] Angeli [illegible]
[illegible] intuitiva sine [illegible] enim [illegible] maior
[illegible] [illegible] in Angelo quam sit [illegible] intuitiva
[illegible] [illegible] quae [illegible] cognitio [illegible]
[illegible]
[illegible]

[illegible]

135 [illegible] maior [illegible]
[illegible] quam [illegible]
[illegible]
[illegible] quo
[illegible]
[illegible]
[illegible] cognitionis [illegible]
[illegible] naturalis [illegible] movet
[illegible] [illegible] visionem [illegible]
[illegible]
[illegible]
[illegible] perfecti [illegible]
[illegible] [illegible] intus movet
inaequalis cognitionis ratio [illegible] quia [illegible] et
[illegible] quantum possunt debent [illegible] inaequales
[illegible] [illegible] [illegible] infinitae [illegible]
[illegible] [illegible] quia inaequales
et [illegible] quantum possunt [illegible]

136

nandi [illegible] Sublimas enim Angeli inferioris lumen movet ad perfectiorem cognitionem ad quam potest movere quamvis perfectiorem hac cognitione non potest movere Angelus superior; Quod autem possunt inaequalibus speciebus ad invicem producere inaequales effectus, quando sunt distinctae; patet [illegible] ferami activitas illius [illegible] quando illa non distinctus. et sic species quae sunt abstractae (ut convenit licet distinguatur ex [illegible] Angelico perfectione [illegible] illius) beati lumine gloriae non producit cognitionem immediatam et intuitivam. Quia unde potest solo ad eorum luminibus illius beati lumine gloriae, et habitibus naturalibus quae illi [illegible] sunt ultra ex parte activitatis intellectus adaequato [illegible] diversitate principiorum inaequalis erunt [illegible] nionis.

Ad [illegible] Deinde articulo [illegible], quando ad cognitionem perfectiorem [illegible] Angelus inferior comprehendit [illegible] lumine [illegible] Angeli praedicto in [illegible] perfectam. Ita autem movet per perfectiorem [illegible] per solutionem visionem, quia minus [illegible] moveri ad perfectiorem visionem ad quam movere potest [illegible] comprehensione intellectus quae Angelico [illegible] quantum potest [illegible] Angeli inferioris, dummodo sit ad non comprehensionem, communem quod potest [illegible] atque adeo eum intellectus [illegible] comprehensionem [illegible] cognitionem [illegible] perfectionem. 155

Ad [illegible] Argumentum 156

Dicendum quidem esse [illegible] aequali [illegible]

inequalit. opera quando operant ut habet in
[illegible] quantitatem n. quantitas [illegible]
hominis [illegible] [illegible] equi imo
[illegible] sunt [illegible], quia operant, ut habet
animalia [illegible] perfectiores [illegible] qualitate
et equi; [illegible] dicunt historici [illegible]
[illegible] [illegible] inequalitate
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] cognitionis.
169 Resp. an [illegible]
[illegible] cognoscere [illegible]
[illegible] cognitionem [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] in Deo [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] imago [illegible]: [illegible] in ea
[illegible] et suas affectiones [illegible] et abstractam
cognitionem [illegible]
[illegible] cognitio immediata et abstractiva
objecti.
170 Nec [illegible] Angelus [illegible]

naxio cognoscat, ideo quae superaddita [illegible] [illegible] omnibus abstractionibus [illegible] non enim [illegible] talis cognitio [illegible] [illegible] novis [illegible] cognitionibus [illegible] cognoscat Angelus [illegible] [illegible] [illegible] Angelus [illegible] cognoscat absolute [illegible] [illegible] et [illegible] [illegible] cognoscat [illegible] cognitiones [illegible] amores quas [illegible] cognoscit ab Angelo [illegible] [illegible] [illegible] cognoscitur [illegible] [illegible] [illegible] probabiliter [illegible] [illegible] humanas [illegible] [illegible] et ideas affectiones [illegible] [illegible] [illegible] antequam cognitus. aliud [illegible] [illegible] ex parte Angelorum [illegible] [illegible] nam [illegible] evidenter, quamvis [illegible] [illegible] a [illegible] Angelus [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cognoscat omnes evidenter omnes Angelos sibi coexistentes.

Sectio 2.

Nunc Angelus cognoscat evidenter omnes Angelos sibi coexistentes

[illegible] Angelus videtur cognoscere [illegible] 181
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cognoscens [illegible]

adiu[illegible] cut utrae dubius videat[ur]: omnes Angeli sint [illegible] evidenter cognoscibiles, et ordines [illegible] nil [illegible] exhibit cognitionem eorum: [illegible] omnes cognoscunt [illegible] [illegible] [illegible] [illegible] talis [illegible] [illegible] cogni[tionem] quia talis [illegible] [illegible] ad Angelos [illegible] existentes et [illegible] [illegible] abs[illegible] [illegible] [illegible] [illegible] Nullam [illegible] angelus requirit [illegible] cognitionem [illegible]. [illegible] [illegible] talem cognitionem [illegible] quod [illegible] [illegible] cognitio [illegible] objecti, [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] cognitio [illegible] [illegible] et [illegible] [illegible] [illegible] requiritur ad cognitionem [illegible] quidditam.

182 Restat ad[illegible] de comprehensione ancillitatis [illegible] deus comprehendat omnes [illegible] [illegible], [illegible] quod [illegible] universaliter affirmat quemlibet Angelum comprehendere omnes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] nullus [illegible] [illegible] [illegible] [illegible] natum Angelum alium comprehendere [illegible] [illegible] [illegible] Angelos [illegible] [illegible] comprehensionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quemlibet Angelum, posse comprehendere [illegible] comprehensionem [illegible] [illegible] Angelos sibi aequales et inferiores non superiores [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

183 [illegible] quilibet Angelus comprehendit omnes Angelos sibi [illegible] [illegible] Angeli aequales sunt aequales [illegible] [illegible] [illegible] quilibet [illegible] comprehendet [illegible] [illegible] [illegible] comprehendet sibi aequales [illegible] [illegible] nam [illegible] [illegible] [illegible] [illegible] [illegible] et aequales sibi comprehendendo

dendo)

maioris virtutis, nemo Angeli aequales, et non aequales
habent virtutem, iam non erunt inaequales, quod repugnat
namque ponit virtutem activam [illegible] aequalitas
[illegible] coaequalitas in Angelis, imo in omnibus natura-
libus [illegible] quia utraque virtus [illegible] praecise
[illegible] quia repugnat aliquid [illegible] potent-
[illegible] ut [illegible] alterius sibi aequalis [illegible]
[illegible] [illegible]: cum in Angelis aequalitas [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] id quilibet Angelus habet [illegible]
virtutem [illegible] comprehendendum: quilibet Angelus
habet [illegible] [illegible] aequalem comprehendendi.

Unus 183
unum Angelum cognoscere [illegible] alterius
ac liberos quos alter [illegible] manifestare [illegible]
[illegible] comprehendere [illegible] [illegible] qualis
sit [illegible] quia comprehensio [illegible] cognitio
[illegible] quaecumque cognoscibilia [illegible] omn-
[illegible] Deprehenditur [illegible] [illegible]
cum cognatur [illegible] qualis sunt cognitiva [illegible]
minus Angeli cognitionem [illegible] cognitione [illegible]
[illegible] [illegible]: [illegible] [illegible] ad [illegible]
[illegible] et [illegible] quibuscumque natura [illegible]
[illegible] [illegible] quia Angelus nullus [illegible]
naturale [illegible] [illegible] [illegible]
adeo [illegible] liberae [illegible] ad [illegible] [illegible]
[illegible] Angelus non cognoscit [illegible] [illegible]
comprehen[illegible]. 185

[illegible] quia [illegible]
[illegible] [illegible] [illegible] quia [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

in[illegible] Quinimmo [illegible] [illegible]
[illegible] comprehendere et [illegible]
[illegible] Angelus [illegible] [illegible]
[illegible] Angelus [illegible] Comprehendere
[illegible] quia [illegible] que [illegible] comprehendit
Deus enim hic [illegible] [illegible] et quamvis
Angelus [illegible] maxime et perfectionem
infinitam quam [illegible] [illegible] [illegible] comparatione
[illegible] Angelus [illegible] equalitas [illegible]
equalitas [illegible] [illegible] comprehendere [illegible]
[illegible] infinitas [illegible] longe superat intellectum [illegible]
[illegible] cumque infinitas [illegible] [illegible]
[illegible] et infinitas [illegible] excedat intellectum
[illegible] ad illam non adequatur [illegible] illam excedat [illegible]
[illegible] comprehendit quamvis [illegible]
[illegible]

Dices [illegible]

186 [illegible] quod Angelus [illegible] [illegible] [illegible]
in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
Angelus non potest cognoscere quidquid [illegible] et [illegible]
[illegible] nullus Angelus [illegible] comprehendit [illegible]
[illegible] Angelo [illegible] sunt [illegible]
[illegible] [illegible] [illegible]
[illegible] in Angelo [illegible]
[illegible] ab Angelo [illegible] infinitum
[illegible] [illegible]
[illegible] Angelus non [illegible] [illegible]
[illegible] [illegible] [illegible] Quia [illegible]
[illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] Angelus [illegible] naturaliter [illegible]
[illegible] quia Angelus naturaliter [illegible]
[illegible] Angelus [illegible] comprehendere

cogn. potuit cognoscere quidquid est finale et virtute [illegible] aliis.

Ratio vero patet suavis, et ingenuitus [illegible] quamvis mare nando nimium de [illegible] [illegible] [illegible] nando [illegible] omnia quamvis sint infinita cognoscit Angelus quod [illegible] [illegible] id mediante abstractive quam in eo [illegible] illas [illegible] aut repugnantias: necnon cognitio eorum mediante abstractiva infinitarum [illegible] cognitione simpliciter [illegible] [illegible] Deus infinitus simpliciter [illegible] infinita quamquam [illegible] infinitum creatum [illegible] [illegible] [illegible] infinitum [illegible] abstractive cognatus ab Angelo et ab homine cognitione simpliciter finita et naturali. 187

Ad 2. rationem dicendum quod magis Angelus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] apprehendere apprehensione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] apprehensione [illegible] finalis quae [illegible] [illegible] [illegible] naturalis [illegible] ad apprehensionem [illegible] simpliciter [illegible] [illegible] [illegible] [illegible] [illegible] finaliter [illegible] [illegible] supernaturalis [illegible] naturae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cognitionem [illegible] [illegible] [illegible] non moveat ad cognitionem [illegible] quibus [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] supernaturalis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non cognitionis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] simpliciter finita 188

Probatur de

189 — Angelum non posse comprehendere Deum pro
ximo. non quia infinitas Dei in ratione natura
est ingilibilis superior, et Angelus, cujus intellectualitas
minor, est ita comprehendere Angelum, cujus ingilibilitas,
maior, est par est in. Deo quia probatur, non comprehen
ditur. Antecedens quia Dei ingilibilitas maior est in
tualitate omni creata, et Angelus in finitus. nec comprehen
dit superiorem maior est natura naturalitas, et ab
ingilibilitas in qua subest Angelo sunt equales, et Deum
minuerat.

190 Dices. Deus Jesus. licet Angelus respectu
intrame omnis mediis in superiorum, tamen sicut non
ngili illius non excedit: intus vero attingit, remitti
supra totum in eo entitativo, et perfectio in numero et An
gelo quoniam eius cognitione attingit. Quoniam eo
finito illius excedendum est ratione. Omnis et Angelus
infinitus comprehendit respectu eorum quae sunt equaliter
intellectualis. Et, quia Angelus omnis intellectus
inhaere cognoscit superiorem et deinde cognoscit omnia
quae in ordine facto, et uno ut nullo et minus cognoscit Deum
minuerat universalitate Angeli respectu et quidem
non restat aliud cognitum in Angelo, et ratione
et tamen eius modi cognitio est comprehensiva.

191 Respondeo
quando quando scientiam ambas tamen illud non excedit
intellectus ingilibilis, quantum ad cognitionem intuitivam, et de
quantum ad comprehensivam nego licet enim intellectus et
eminenter in finitus superiorem tamen illa adhuc per
se tunc cognoscit, et per se non cognoscit nec illa perfectissima
cognitione, ad quam natura Angeli respectu

moveri sub ratione [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] cognitione [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible]
illos [illegible] quantas et cognitiones [illegible].

Resp. 197

Dico primo [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] cognitive [illegible] quantum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] cognitione [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
Cognitio [illegible] [illegible] [illegible] cognitionum [illegible]
quidam [illegible] [illegible] [illegible] [illegible]
omnis [illegible] [illegible] Sectio 5 quid sentiendum [illegible]
[illegible] [illegible] circa substantias corporeas ibi [illegible]
[illegible] et earum affectiones.

Sectio 5a

Quid sentiendum de cognitione Angeli circa substantias corporeas ibi coexistentes et earum affectiones.

Ad 3ᵃ

103 [illegible] cognitione videt omnes substantias corporeas sibi coexistentes et earum affectiones, cum non sit [illegible] maioris [illegible] Deinde [illegible] nec cum adhuc non videt [illegible] quia tales actiones et earum affectiones sunt videntur cognoscibiles cognitione naturali, sicut enim eas nos cognoscimus. Sed virtus intellectiva Angeli longe superat nostram; ergo eas naturaliter videbit Angelus cognitione naturali. Patet [illegible] quia nec cum talis cognitio Angelo denegetur homini [illegible] Deinde quia Angeli qui custodes sunt ad munus habendum [illegible] quia [illegible] huius convenit. Id [illegible] cognitionem in [illegible]: ergo Angelus cognitione naturali videt universum [illegible] aliud [illegible] omnes substantias corporeas [illegible] cum suis affectionibus: ergo Angelus cognitione naturali videt omnes substantias corporeas sibi coexistentes earumque affectiones.

104 [illegible] tandem [illegible] quia [illegible] in intellectu [illegible] hominis sunt [illegible] praesentes [illegible] ratione [illegible] praesentes [illegible] cognoscimus. [illegible] earumque [illegible] rationem [illegible] intellectus cognoscit [illegible] sibi coexistentes earumque affectiones [illegible] cognoscit [illegible] maxime [illegible] et [illegible] perfectione [illegible] earum et [illegible] Angeli [illegible] perfectione [illegible] ergo [illegible] Angelus [illegible].

105 Sed dices [illegible] corporeas magnae [illegible]

[illegible] nunquam erat [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] saltem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
dico [illegible] quam erat [illegible]: [illegible]
[illegible] [illegible] convenit [illegible] [illegible] [illegible]
quid [illegible] Deum eas cognoscere et [illegible]. [illegible]
quia licet aliquas entitates [illegible] [illegible] ex fabricet et [illegible]
novas et pulchriores earum [illegible] [illegible] [illegible]
cognoscit: [illegible] [illegible] [illegible] aliquas
rem [illegible] [illegible] [illegible] [illegible]
[illegible] licet Angelus sit cognitione [illegible] [illegible] [illegible]
corporis non penetrat eas [illegible] [illegible]
[illegible] quamvis [illegible] sit [illegible] [illegible]
quia eas [illegible] [illegible] adhuc multiplicare [illegible]
[illegible] [illegible] infinitas [illegible] [illegible] [illegible]
[illegible] [illegible] distantia ab [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Deum sit [illegible] [illegible]
Deum et hominem [illegible] Deum et Angelos
[illegible] facta [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Dico [illegible] 196

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] cognoscere [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] reducere [illegible] [illegible] [illegible]

197 [illegible] Angelus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angeli [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] nunc Angelus [illegible]
198 [illegible] videns [illegible] Angelus [illegible] vero [illegible] [illegible] Angelus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] modo [illegible].

[illegible] Angelus [illegible]
199 [illegible] Angelus [illegible] vero [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

videtur et [illegible] licet [illegible] sepa
[illegible] Deo [illegible] [illegible].

Resp. [illegible] 200
[illegible] quia [illegible] nomina [illegible] alios [illegible] aliis [illegible]
[illegible] [illegible] aliis vero [illegible] de
[illegible] Angelus [illegible] videre [illegible] Angelus [illegible]
aliquas ex rebus [illegible] [illegible] [illegible] [illegible] absque
[illegible]. [illegible] [illegible] Angelus [illegible]
mediate [illegible] [illegible] [illegible] possibiles [illegible] moveat
[illegible] neque [illegible] [illegible] cognitione
[illegible] [illegible] [illegible] [illegible] tamen
[illegible] [illegible] nil aut [illegible] Angelus
eas omnes [illegible] aliqua [illegible].

Resp. 201
[illegible] mediate a [illegible] Angelo [illegible] [illegible].
[illegible] ut nil [illegible] [illegible] Angelus
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] mediate [illegible]
[illegible] ab Angelo cum nil [illegible] cognatur [illegible]
[illegible] [illegible] cognoscere videntur
[illegible]: [illegible] nil [illegible] Angelus [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] videntur cognosci [illegible]
[illegible] Angelus videntur ~~[illegible]~~ [illegible] [illegible]
neque mediate neque immediate cognit. [illegible]
[illegible] [illegible] [illegible] mundum [illegible]
[illegible] [illegible] et bene [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] rebus [illegible]

ab[illegible] [illegible] [illegible] aliquo [illegible] qui [illegible] cognit. ratione [illegible] [illegible] potest ea[illegible] vident mediate cognoscere [illegible] [illegible] [illegible] [illegible] argutas.

Sectio 6.

Opposita solvuntur argumenta

102 Ad oppositum quia [illegible] [illegible] [illegible] [illegible] omnes [illegible] [illegible] [illegible] [illegible] ab Angelo [illegible] [illegible] [illegible] [illegible] [illegible] vident, quae cognitiles [illegible] [illegible] [illegible] [illegible] ad cognitionem videtur [illegible] [illegible] [illegible] [illegible] [illegible] vident cognit. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] cognitionem [illegible] [illegible] quae [illegible] [illegible] [illegible] Spiritus [illegible] Angeli [illegible] cognitum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cognit.

103 At quo omnes [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] Angelus [illegible] [illegible] per quarum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et bonae quare [illegible] [illegible] [illegible]

19 ubiq; ueg sicut uero et bis : quoslibet tibi
Angelus habet ug [illegible] ad reductas [illegible]
et q; ig dum unaliter Onuchitur. [illegible]
g ulg poag Dixe'undat in illis cu[illegible] cognit
praeducta nobis in relaone eorum cognitur [illegible]
ey illius valet in Onuchone.

R. Insufficiendo maxi
effnand o inux liuteam Angeli [illegible]) reluwdat n. pro
[illegible] debit cognere quidq; idem [illegible] enim [illegible]
sint [illegible] in universa [illegible]
ungue cogno [illegible] quae procedit [illegible]
in Angelo intamen [illegible] nal nuit [illegible] humana naturali
n. debit Angelus eumo cognit [illegible]
ad [illegible] Insuffo [illegible] Ang. [illegible] relationes
et Onexione ut praedicti [illegible] Angelum
comprehendere [illegible] divinas potentias [illegible] comprehendere nova
Angelum [illegible] cognere [illegible] eorum [illegible] naturalias
[illegible] Angelus [illegible] comprehendat n. prob
[illegible] cognere omnes relationem [illegible]
[illegible] aliud [illegible] in [illegible] quam praedict [illegible]
dicunt ad [illegible] cognit [illegible]
ali [illegible] humana et amor. Amor naturalis [illegible]
Angelus [illegible] naturale n. cognat [illegible] relag.

Sicug [illegible]
[illegible] cognere [illegible]
[illegible] catholicos [illegible]
[illegible] Angelus [illegible] quid [illegible] omnia
[illegible] in [illegible]
[illegible] Angelus
cognere [illegible]
[illegible]
[illegible]

20

206 nam oblatas, ng discurrendo vident ... [illegible]

[illegible]

205 [illegible]

et illis futurae Cordis; quae omnino similia nec vident cognimus quia Angelus [illegible] non attingit, quia alia sunt nra futurae Cordis, [illegible] Angelus videntur, [illegible]

Ad Tertiam 208
[illegible] gratis [illegible] naturae: nam [illegible] Deus aliquam [illegible] [illegible] quam [illegible] non [illegible] [illegible] Angelus cognoscit [illegible] et aliam [illegible] exigere quaerit [illegible] sequitur [illegible] cognosci ab Angelis [illegible] speciem [illegible] creaturae cum Angelus non cognoscit [illegible] quia cum Deus [illegible] [illegible] non [illegible] [illegible] [illegible] argumento [illegible] illa non [illegible] [illegible] ad hunc universum [illegible] non cognoscit ab Angelis [illegible] ad universum. unde [illegible] [illegible] rationalis [illegible] que [illegible] Angelico nam [illegible] quam illi [illegible] rationalis et secundum illas [illegible] et [illegible] [illegible], ad hunc universum [illegible] rationalis [illegible] Angelico [illegible] [illegible] cognoscit ab Angelo [illegible] aliquas [illegible] que [illegible] et [illegible] universum [illegible] [illegible] undiquaque [illegible] atque [illegible] cognoscit [illegible] de futuro ibi [illegible] longitudinis [illegible] [illegible].

Ad [illegible] 3o [illegible] 209
[illegible] Deus [illegible] Angelus [illegible] [illegible] [illegible] [illegible] et cognoscit [illegible] [illegible] Angelus [illegible] [illegible] [illegible] [illegible]

Probatur quia ut docet [illegible] singularum [illegible] cohibendi [illegible] cognitio [illegible] [illegible].

Dico [illegible] Dico, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ab eo cogni[illegible] [illegible] [illegible] hominis [illegible] [illegible] [illegible] voluntas [illegible] voluntas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntas. [illegible] quamdiu [illegible] cognitio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Sectio 2a.

Num Angelus habeat veram potentiam liberam

Contingens 211
dicitur quod potentia conveniens esse qualia sunt omnia contingentia ab actu entitatis et positivitas. Id hoc ut abstracte contingens quod nihil est naturam [illegible] connexione aliquas ut lux [illegible] et [illegible] fluvius qui vocant contingentia necessaria [illegible] possibile esse ex suppositione mere causalium naturalium sunt: de quibus non [illegible] quod ab aliis [illegible] ab Angelis videntur [illegible] quibus videntur cognat causas in [illegible] naturali [illegible] cognitiones videntur causas [illegible] evidenter cognitae ab Angelo.

Alia vero sunt futura contingentia 212
contingentia libera carentes [illegible] adhuc ex [illegible] causarum [illegible] in [illegible] quo libertas dependit [illegible] volitione quo [illegible] habet [illegible] quibus accedunt ea quae ab actibus liberis dependent [illegible] et quae dependent [illegible] [illegible] diabolus qui [illegible] naturas dependent tamen [illegible] applicatione [illegible] putat.

Circa [illegible] theologorum [illegible] 213
[illegible]
cognitiones ab Angelo [illegible]
[illegible] dicitur [illegible] indicare quae sunt
[illegible] sub [illegible]
[illegible] quae sunt [illegible] quas [illegible]
quibus [illegible] Angelus non cognoscit evidenter futura
contingentia libera [illegible]
[illegible] docuit hanc [illegible] non [illegible]
[illegible] bonus Angelus [illegible]

scu [illegible] [illegible] Divinae voluntatis suae [illegible] labi [illegible] [illegible] non ab alio quam a Deo va[illegible] [illegible] nec [illegible] frequenter [illegible] [illegible] [illegible] [illegible].

n. 14 Probatur ratione [illegible] nam Angelus non potest [illegible] cognoscere [illegible] futuras [illegible] neque media[illegible] te: ergo Angelus easdem non cognoscit. [illegible] [illegible] [illegible] quod ad [illegible] [illegible] quia Angelus [illegible] [illegible] [illegible] futuras [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] media: ad [illegible] [illegible] [illegible] [illegible] eam non cognoscit [illegible] nam [illegible] [illegible] [illegible] [illegible] libere [illegible] [illegible] [illegible] [illegible] [illegible] futuras [illegible] [illegible] [illegible] non cognoscit Angelus immediate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] medium [illegible] [illegible] [illegible] [illegible] quod [illegible] illam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non cognoscit voluntates futuras [illegible] [illegible] liberas.

n. 15 Dices [illegible] [illegible] [illegible] [illegible] [illegible] Angeli [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angelo cognoscibiles [illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] naturaliter notas. [illegible] [illegible] quia [illegible] objecta [illegible] [illegible] Angelo [illegible] [illegible] [illegible] [illegible] potest [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] naturaliter [illegible]

tum, naturalibus potentiis, quae erat naturalia.

Dico tertio (216)

quod Angelum naturaliter cognoscit abyssi [illegible] futura et etiam cognoscit per aggregatam speciem entium in creatam a Deo in primo eius creationis instanti, in quo accepit speciem omnium positivorum eius, dum speciem species [illegible] per quam cognoscit futura [illegible] eo [illegible] futura sit. Quaestio ita informatur [illegible] [illegible] nam per candem speciem quas cognitiva potiorem cognitionis futuro [illegible] non [illegible] pro aliqua differentia temporis [illegible] non tale [illegible] dependentia non de futuro, [illegible] Angelus [illegible] creatis instanti habuit speciem omnium [illegible] [illegible] [illegible] dependentiae et de futuro; [illegible] hanc speciem cognoscit solas [illegible] dependentias cognitionem eius de futuro.

Solet Omnino [illegible] (217)

candem esse speciem impositionem repraesentativam [illegible] [illegible] aliqua [illegible] tam [illegible] [illegible] [illegible] talis [illegible] cuius repraesentat [illegible] naturam [illegible] requirere actualitatem [illegible] illius, tanquam [illegible] quae desunt [illegible] [illegible] [illegible] [illegible] cum [illegible] futurum ante quam existat [illegible] [illegible] [illegible] ut [illegible] cognitis ab Angelo per [illegible] speciem.

Sed [illegible] (218)

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] eius [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] talis tamen [illegible]

n. proelebitur determinandus non sit fuit aliquis [illegible] ex [illegible]; sed nil horum accedit [illegible] ut [illegible] nectius [illegible] faciendum ad actualem eorum cognitionem et ut [illegible] concurrat [illegible] secundo, [illegible] talis [illegible] tenetur [illegible] [illegible].

119 Non licuit [illegible] h[illegible] constantia validissima [illegible] praefatam [illegible] [illegible] quam proinde [illegible] unusquisque con[illegible] reduc[illegible] [illegible] necessitatis huius [illegible] [illegible] m[illegible] [illegible] reducunt [illegible] requiri[illegible] ratio [illegible] [illegible] quia cognitio [illegible] [illegible] adaequata cum [illegible] [illegible] [illegible] [illegible] cognitio [illegible] [illegible] [illegible] ducere cognitionem [illegible] [illegible] [illegible] quia ut cognitio [illegible] [illegible] [illegible] illud [illegible] aliquid [illegible] sed quamvis [illegible] [illegible] cognitio ut prod[illegible] ab [illegible] [illegible] et incognitionem [illegible] quae fit [illegible] [illegible] ab [illegible] [illegible] aliquid [illegible] ex hoc [illegible] [illegible] conditio ad productionem [illegible].

120 [illegible] [illegible] exigere ut [illegible] quia [illegible] ibi [illegible] cognitionem [illegible] [illegible] quia admissa [illegible] ibi [illegible] [illegible] huius [illegible] rationem [illegible] id [illegible] adqu[illegible] [illegible] [illegible] quia [illegible] [illegible] deinde quia stante [illegible] [illegible] ibi [illegible] absque miraculo, [illegible] [illegible] fuit

miraculis erit a p[er]ve[n]ire non cognoscit futura nisi quo talia, id quia sciunt sentia representalia quae talia sunt miracula..

3.o Alii respondent speciem repraesentare obiectum etiam quoque repraesentare existentiam pro aliqua differentia temporis; non tamen erunt sufficienter repraesentare existentiam [illegible] ratione cuiusdam modificationis quam tamen non habent ante existentiam actualem obiecti. Sed contra primo quia talis modificatio speciei dependet ut a conditione ab extra obiecti [illegible] dependentiae non redditur ratio: quare non datur talis modificatio. Contra secundo quia hic maxime difficultas innovatur. Patet nam species obiectum et aeternum [illegible] species eorum quia illa repraesentat. Sufficit quippe [illegible] ad cognoscenda obiecta [illegible] modificatione [illegible] aliquando repraesentat obiectum ut existens et sufficit propterea [illegible] ante obiecti [illegible] illud ut praesens cognoscendum: [illegible] modificatio speciei. Inde [illegible] [illegible] abi [illegible] creationis [illegible] non omnium rerum species tanquam [illegible] quam [illegible] ad rationem [illegible] fuisse [illegible] creationis initio collectum [illegible] quod contra repraesentationem obiecti [illegible] 3u.

R. ad argumentum [illegible] negando maiorem: nam [illegible] cognoscendi obiectum [illegible] [illegible] conditionatus [illegible] cognoscendi futurum [illegible] duplex autem [illegible] cognoscendi [illegible] patet [illegible] ut patet in nobis: nam [illegible] [illegible] quas [illegible] sunt cognoscimus [illegible] dormire [illegible] [illegible] obiecta non tamen [illegible] speciem quas [illegible] cognoscimus [illegible] [illegible] [illegible] Rea [illegible]

licet [illegible] Angelus h[illegible] sp[illegible] vig [illegible] in [illegible] aliquando [illegible] ea que ut [illegible] cognat illar [illegible] existentia n[illegible] cognit [illegible] hat [illegible] ut existentium ante [illegible] p[illegible] ea [illegible] et futur[illegible].

(23) Angelus n[illegible] heat [illegible] existentiam [illegible] Sed [illegible] quaer[illegible] futurorum [illegible] ese [illegible] Ang[illegible] perfectio aliquas [illegible] [illegible] sicut [illegible] existentium [illegible] ante in Angelo: [illegible] lum [illegible] [illegible] donec at [illegible] futurorum [illegible] Angelus [illegible] n[illegible] ratio [illegible] Angelorum [illegible] qd Angel[illegible] [illegible] debea cognosce futura [illegible] futurorum debat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quas debeat [illegible] [illegible] et quare debeat [illegible] [illegible] [illegible] [illegible] quod [illegible].

(24) Sed [illegible] [illegible] quia [illegible] Angel[illegible] hu: [illegible] Ang[illegible] habent [illegible] cognitionem futurorum [illegible] [illegible] n[illegible] [illegible]

no eorum iblum enim sunt Angeli praedictarum
rerum cognitionem Dei immediatam et nunc aliam
quae existit ut Aliquando veritatem dicere ab
dicto aliquando vero falsitatem sicut et homines
similes eadem absolute convenit dicere veritatem
vel habitualem evidentem cognitionem quod sit ex rati
quod rerum incognitarum praedictionibus falsitatem.

Obij. 225

Contra Secundam partem Angeli sunt evidentem cognitio
futurorum non dependentium ab alicuius cuiusvis
hominis et non sciat notitiam ... Angelo de
negotiis ... eadem ratione futurorum namque
rerum quam praedictiones ... nil sunt ...
Angeli evidenter cognoscunt futura.

R. con. lij. 226

negando maiorem Angeli sunt evidentem cognitionem
praedictionis et ... quae aliquando cognoverunt huius
signum Aliquod nil generant Dico quod licet
cognoverint signum sive aliquid ...
... sicut enim et homines praedictas videntur ...
... ... futurum praedicitur ...
futurum ... nil ... in ratione inveniunt
quae nil ... nam praedictionem cognitionem
aliquando ... aliquid sine ... quae
Cognitum ut ... probabilitate ...
species ... cum negatione cognitionis ut ...
... subsequentibus dictis ... praestat ...
futurum ... videlicet ... tamen ...

prehaitum.

127 Idem est dicendum de prehaitu relinquentibus aliquid signum in ingenio habitu, ita tamen quod in eo possit cognosci de praeterito, vel absolute de futuro libere sumere licet Angelus non videat talim absolutum in ipsis libris relictis evidenter non Angelus videt, nisi prehaitum illius causandi, quando prehaitum non fuit cognitus aliquando, nec etiam relinquat signum cum tantum quam in alio cognitum sit quam futurum non cognitum ab Angelo, quae res est sicut quod Paulus cessarit ab intentione ad certum humanum numerum movere.

128 Dicitur 3°. Angeli cognoscunt speciem eorum quae nunquam fuerunt nunc aliorum habent species et eorum non futurorum, tamen non ita manifeste horum quam illorum ac propria dicuntur speciem 3. Indistinctum possibilium non futurorum quae sunt futura a gratia. Id eo ipso cognoscunt evidenter futuras, siquidem cognoscunt evidenter, scilicet speciem ut causas non esse possibiles non futurorum: ergo cognoscunt causas ipsas futurorum: ergo Angelus cognoscit evidenter futuras.

129 Arguendo primum Angeli non sunt, specierum eorum aliquando futura Dicendo; tunc potius rogo, non stat infinitas in possibilibus non futuris adque adeo Angelum habere species eorum infinitum, quia idem non infinitas secundum quod substantiam non rerum individuarum non vero secundum numerum specierum quod idem cognoscit Angelus rursus quos non cognitas dum specierum ex ipsis ... de facto ex

sunt nunc futuri, nec in Divinis ut Angelum habere speciem repraesentantem infinitum entium, quod fieri non potest. Sicut non potest acquirere omnem Deo producere infinitis igneis [illegible] et idem de reliquis causis producentibus, quarum quaelibet in habitu, ipsae tamen omnino reddit aliis virtutibus productivas in infinitum individua.

Dices secundo: [illegible] quamvis omnes Angeli cognoscant evidenter scire species, non tamen evidenter cognoscunt eas non esse futurorum, sed tantum possibilium; nam cum in his speciebus non praedicantur [illegible] futuritio [illegible] [illegible] quam [illegible] [illegible] [illegible] de [illegible] speciebus evidenter cognitis Angelum non posse in eis evidenter cognoscere futuriones liberas, sed tantum possibilium. Sectio 9a: num Angeli cognoscant evidenter secreta cordis. 230

Sectio 8a.

Num Angeli cognoscant evidenter secreta Cordis

Secreta cordis appellamus cogitationes internas et affectus liberos voluntatis 231

dependenter [illegible] et [illegible] libero [illegible]
[illegible] adeo abstracta et [illegible] cuicumque
[illegible] creato ut ex propria [illegible] Deus [illegible]
ta omnes theologi ex [illegible] et [illegible] quam [illegible]
de fide existimant Suarez et Vasquez, alii vero [illegible]
non [illegible] negant.

232 Probatur. Sunt Scripturae testimo-
nia ex quibus apparet. Dicitur [illegible] Omnibus [illegible]
primo in libro 3° Regum cap. 8 Tu solus nosti corda
omnium filiorum hominum, et iterum [illegible]
Paralipomenon cap. 6 Tu enim solus nosti corda [illegible]
omnium hominum. et lib. 1° Regum cap. 16 homo videt in facie,
Deus autem intuetur cor. et ex Psalmo septimo Scrutans
corda et renes Deus et alia passim videnda; quibus
accedunt Patrum testimonia [illegible] communis [illegible]
quod [illegible] humanorum [illegible] solius est Dei qui creavit
[illegible] ut sequitur Christianus nullatenus in Augustinus [illegible]
[illegible]

233 Quaeres de [illegible] inhaerere [illegible] assig-
nandam rationem [illegible] sint adeo occulta secreta
cordis. [illegible] quia [illegible] magna secre-
ta cordis humani sunt [illegible] dominio [illegible]
[illegible] dominio non [illegible] non [illegible] (D)
[illegible] alius [illegible] cognoscet nam [illegible]
cognitionem [illegible] publica [illegible] Angeli
non cognoscit [illegible]
at [illegible] quae [illegible]
[illegible] Deus [illegible]
~~[illegible]~~ [illegible] plane [illegible]

sub dominio alius nequeunt ab alio providere sine consensu domini: secreta cordis nequeunt ab alio cognosci vident sine consensu illas possidentis

Sed 234

hi[?]holomaeus ratio videtur petito [illegible] Angelus enim maxime quilibet est quod ad producendum, vel non producendum. Quando quia id est ex ratione affectus liberi quod ad cognoscendum est non cognoscendum nego. Simul enim producere quilibet non sunt in potestate sibi ut cognoscant vel non cognoscant quatenus amplius non sunt sub cuius dominio quod non [illegible] aliquis petit [illegible] et reddit alios [illegible] ratione illius actus [illegible] Angeli qui plene [illegible] est ea ratione quia sunt sub dominio alterius. Secundo alia ratione nego cumque quilibet [illegible] quantum ad producendum vel non producendum sunt sub dominio [illegible] non vero quantum ad cognoscendum vel non cognoscendum quantum ad producendum nequeunt ab alio providere bene tamen potest quantum ad cognoscendum [illegible] [illegible] [illegible] quibus dominatur quantum ad cognoscendum.

Aliam reddunt rationem hi aliqui scilicet Angelum cognoscunt naturaliter ea quae pertinent ad universum, sed quae Angeli [illegible] species [illegible]. Quo quod debet assignari [illegible] corporis Angelici, id non potest assignari alius ratione [illegible] Angelus cognoscere tantum ea quae [illegible] ad universum [illegible] ad omnia [illegible] et futura se extendere quod debet assignari [illegible] ordinem universi [illegible] non debere ab Angelo cognosci [illegible] ordo universi [illegible] [illegible] [illegible] superiores [illegible] in ordine ad [illegible] [illegible] [illegible] secreta non pertinent ad ordinem universi nec Angelus ea cognoscit. 235

Sed his ma 236

argumentum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quae

quia [illegible] facto dant nec [illegible] ad conversionem Angeli
illud cognoscit Angelus sicut est hoc illud cognoscit
speciem suam quam immittit eo ipso quod [illegible]
quia non immediate cognitio Angelica absolute est [illegible]
ab intra, haec tantum obiectum [illegible] pertinet ad conversionem.
Porro mali non sufficienter quia licet Angelus
speciem immissam ab alio [illegible] Angelo illo
malo [illegible]
[illegible]
[illegible] potius [illegible] non expectant [illegible]
[illegible] non [illegible] specialis aliquas re-
pugnans [illegible] ab Angelo malo cognoscant [illegible]
quae quia non [illegible] cognitio Angeli se extendit
et [illegible] potius, et futura.

(23) Ratio illa [illegible]
[illegible] minor eiusdem [illegible] quia [illegible]
[illegible] removeat [illegible] quae [illegible]
[illegible] ad conversionem [illegible]
[illegible] ordo universi [illegible] liberi [illegible]
[illegible] et [illegible] pertinent ad [illegible]
[illegible]. Et [illegible] cognitiones [illegible] ab Angelo
quod [illegible] pertinent ad ordinem univ-
ersi omnes [illegible]
[illegible] et [illegible]
[illegible]
[illegible]. Et [illegible] naturalis [illegible]
[illegible] dubium pertinent ad
conversionem [illegible]

Sectio 9a.

Ratio Sectionis proponitur et impugnatur.

D.

Sectio 2a.

Ratio Scoti proponitur et impugnatur

Scotus in 2° dis- 238
tione 9 et Aureolus in 3° distinctione 10 asserit tempo-
ralitatem cognitionis secretorum in Angelo ex parte
extrinseci futuram scilicet ex voluntate Dei et
providentia Dei nolentis [illegible] intellectui Angeli-
co ad [illegible] obiectum naturae [illegible] et evidens
tum Scoto adhaerent [illegible] [illegible] [illegible]
cum paucis aliis futurum [illegible] [illegible]
secretis de quibus loquimur sunt natura [illegible]
quidem obiectum naturale et proportionatum
intellectui Angelico: [illegible] secreta cordis [illegible] [illegible]
supra naturam aut [illegible] naturae Angelicae
[illegible] [illegible] [illegible] [illegible]

Dico 239

Ita tamen [illegible] [illegible] impossibilem cognoscendi
secreta cordis ex intellectu et ex natura rei [illegible]
quam sequuntur [illegible] [illegible] Suarez et Bas-
quez: [illegible] [illegible] [illegible] [illegible]
[illegible] cognitionis Angelicae circa cordis secreta [illegible]
[illegible] [illegible] ipsius secreti quam intellectu Angelico ut [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] secretorum [illegible]
[illegible] quae indigent ad eorum cognitionem [illegible]

+ [illegible]

et Divina eam hominibus [illegible] Dei carnaliter revelantis.

220 Dico positasque ex ratione theologica desumpta ab Authoritate Scripturae et Patrum ante ubi rejecta vidimus, Deus vera cognoscit secreta cordis sive Angelici, sive humani, ut ideo ipsi inscrutabiles [illegible] quia ideo hominibus [illegible] Solius Dei [illegible] dicuntur a Solo Deo cognosci sua tamen [illegible] et facto cognoscuntur ab ipso ut propria veritate naturali et sine ulla Scientia et revelatione alterius cognoscit. 1.º est primum [illegible] faciunt ~~secreta~~ ~~[illegible]~~ et quidquid ~~[illegible]~~ alio [illegible] Deum scilicet Angelos et homines [illegible] secreta cordium cuilibet, et Sancti quibus [illegible] commendamus, sciunt [illegible] nostras. Et secundo: [illegible] propria solius Dei talis cognitio ut nulli creaturae [illegible] ut aliquis licet [illegible] et nostra secreta proveniat ex voluntate Dei divina [illegible] revocat [illegible] pro libito, et supra omne debitum naturae, ita Statuente quin prius Deo operante ut [illegible] naturae, et accommodantibus [illegible] [illegible].

221 Notas [illegible] Deo ad hominem [illegible] quia [illegible] ignotas sunt Angelo ex [illegible] Dei extrinseca [illegible] bono reipublicae rationis, et subinde, [illegible] ea revelantibus [illegible] notas: quare ab [illegible] secreta, et ignotas. Ideo cor [illegible] [illegible] quod tales notas sint [illegible] ex providentia Dei [illegible] bono reipublicae rationis, tunc ab intrinseco secreta, et ignota. ~~[illegible]~~ [illegible] sunt [illegible] ex providentia Dei [illegible] bono reipublicae rationis

quent a Divino [illegible]. Ꝑ minor: i. resultasunt
ex prioribus Dei dulo [illegible] bono rei publicae rationalis conv-
talis rei publicae et ea [illegible] resulto. Ad n. omnibus m-
ane festa. Pro sic l. bonum debitum naturae l. in-
debitum ipsi n. secundum quia n. apparet ratio c-
natalis perfectio naturae rationalis n. dubitatur [illegible] quia
bonum est quod Deus ut author naturae [illegible] dicitur [illegible]:
per bonum debitum naturae et conn. [illegible] exigentia et [illegible]
naturae fundatis ac proinde bonum intrinsecum naturae ra-
tionalis.

Dices ex S.ti [illegible] nam [illegible] Raz
ta sunt ab intrinseco cognitas, tam longe abest quod Deus ut
author naturae ipsi [illegible] dulcendo ea resultarit [illegible] vo-
lens [illegible] inter Angelicos ad eorum cognitionem
potius violenter infuxit Angelo illas resultando quod
impedibile est [illegible] dictam Deus dulcendo
ut author naturae bono naturae rationalis resultat scientia
cordium aliorum intuitu Angelicorum: [illegible] eadem rursum
ab intrinseco cognitas Angelo. [illegible]
incredibile est [illegible] rationali illi [illegible]
do [illegible] ipsi ab intrinseco debitum sicut incredibile est ut
Deus [illegible] bono ignis [illegible] semper [illegible]
[illegible] ad [illegible] nostrum [illegible]
[illegible] dubitas Angelo ac proinde sunt ab intrinseco cog-
nitas. [illegible] apparitatis nam secundum [illegible]
[illegible] bone [illegible] aliquas [illegible]
alias et naturam intrinsecam [illegible] ad cognit-
[illegible] scilicet [illegible] naturam [illegible]
[illegible] supernaturalis intrinsecam.

Assine ad quas

223 Ad [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] mutationes non [illegible]
[illegible] ab Angelo. [illegible] [illegible] [illegible] [illegible] homi-
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] naturale [illegible] [illegible] [illegible] [illegible] [illegible]
que secreta cordis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] naturas [illegible] [illegible] [illegible] inde cancognina-
[illegible] evidenter ab Angelo.

224 [illegible] [illegible] [illegible] [illegible]
[illegible] At [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quas [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Angelicus [illegible] proxime
cognosce secreta cordis [illegible] [illegible] [illegible] exterio aliquo
signo manifestatur [illegible] [illegible] Angelus [illegible] non cognoscit
[illegible] [illegible] [illegible] [illegible] [illegible] quando aliquas causas
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] illas [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Angeli [illegible] cogni-
secretas cordis, donec ipsi manifestentur [illegible] [illegible]
[illegible] ex Sacra Scriptura [illegible] allegatis [illegible] [illegible] An-
geli [illegible] cognosce [illegible] secreta cordis [illegible] mani-
festent [illegible] [illegible] eorum manifestatione [illegible] [illegible]
[illegible] non cognoscit secretas cordis, quia non valet cogno-
scere.

225 [illegible] [illegible] [illegible] [illegible] [illegible] Angelo
secreta cordis, ut ea valeat cognoscere [illegible] [illegible]
manifestari exterio aliquo signo [illegible] [illegible]

[illegible] ... Angeli ... [illegible]
... per revelationem qua Deus vellet ea alij apparere ... omnia ab omnibus ... [illegible]

Sectio 2ª.

Argumenta opposita diluuntur.

Primo Arguitur 226
... secreta cordis ... Angelici ... [illegible]
... Angelus ... cognitione naturali ... secreta cordis ... [illegible]
... Angelus ... [illegible]

earum cognoscit quoad res quae manifestantur
aliquo ex modis supradictis.

Secundo Arguitur

229) ex a priori intellectus capax speciei obiecti et habens exa-
ctuationem omnium cognitionem evidentem obiecti cum intellectus non possit
naturaliter producere [illegible] positis omnibus
requisitis ad illam naturaliter; [illegible] intellectus Angelicus est
capax cognoscendi secreta cordis, nam quae species
evidentiae [illegible] sibi [illegible] tamen sufficit
secreti cordis quod illud evidenter valet Angelus cogni-
tio [illegible] [illegible] [illegible] [illegible] nam
illorum [illegible] et non [illegible] quod ad speciem [illegible]
Angelus [illegible] [illegible] secreti cordis [illegible]
vellent manifestare [illegible] appellatur [illegible]
[illegible] Quare Angelus [illegible] cognoscat necessarium
respondere quando [illegible] manifestare quod [illegible]
[illegible] videtur quam [illegible] approximatur [illegible]
[illegible] [illegible] producere [illegible].

Unde

230 Sicut ignem [illegible] abaliana vel
[illegible] non dependeat ab eadem dependeat [illegible]
[illegible] speciem ad [illegible] naturalia: [illegible]
[illegible] Angelus [illegible] secreti cordis [illegible]
[illegible] [illegible] [illegible] [illegible]
dependens [illegible] ad secreti manife-
stationem [illegible] [illegible] voluntatis manife-
stato [illegible] [illegible] [illegible] speciem [illegible]
[illegible] quae [illegible] [illegible] [illegible] cognoscere.

Dico 2º Angeli 229

nam cognitio et amor quibus se Angelus cognoscit et amat naturaliter, est idem, et cognitione quam suum naturaliter cognoscit, et de amore quo illum naturaliter amat (dato quod ita amet) non est minus secretum cordis quam quaelibet alia cognitio Angeli, et quilibet alius actus liber, ergo unus Angelus cognoscit evidenter aliud Remanere cognitio amare etc. ergo cognitio aliorum secreta cordis.

Reliquum Ex his facile constat, non omnes actus interni esse secreta cordis: docet enim Divus Thomas, 1ª Quaestio intra actus internos quosdam esse connaturales, et cognitio et amor sui; quosdam vero praeviis ut Angelus indeliberate voluntatis, et appetitus interni, ex praecedente obiecto, aut ex voluntatis praecipitatione quos addit non esse secreta cordis, quia cognoscunt evidenter in ipsa substantia, subiective quod non est secretum cordis. Secundo docet esse secreta cordis quia tamen libere ..... nis sunt utile ... conde evidenter cognoscit cognitio hinc inferes notanter: cum enim eadem evidenter cognoscantur eadem cognitione qua evidenter cognoscit substantiam Angeli sicut haec non est secretum cordis, ita nec illa de quibus loquitur aliquis, si quidem est reperit naturaliter cognoscunt cognitas Angeli substantia. Sectio 2ª de cognitione supernaturali.

Sectio 2ª

De Cognitione supernaturali

251 Ens supernaturale. Aliud est theologicum illud scilicet quod dicit specialem habitudinem ad visionem Dei quales sunt gratia sanctificans habitus et alii cum illa proportionales quae omnia communiter dicuntur supernaturalia: aliud est supernaturale pure philosophicum illud nempe quod licet specialiter non respiciat visionem, est tamen supra exigentiam omnium substantiarum et totius mundi, et dicitur creaturarum quatenus probat sui excellentiam neque ab ista exigentia neque ab alia cuius parte exigitur. Deinde supernaturalia alia sunt simpliciter quoad substantiam, alia tantum secundum quid et quoad modum: primi generis sunt quae exigentias praeter omnes naturales excedunt et superant exigentiam naturae, sicut gratia sanctificans creatio albedinis etc.: secundi generis supernaturalia sunt ea quae licet ex parte naturalibus non [illegible] exigentiam [illegible] naturae et circumstantiis tamen aliquis sunt supra naturam qualis est eiusmodi motus [illegible]

nesio a: cyeor fore nihil introducat supra exigentiam [illegible] nisi quod ea fiat instantanee et extra [illegible] supra [illegible] intelligi [illegible] restitutione [illegible] facta [illegible] et miraculis plerumque [illegible] ingentibus.

252 Horum. Quidam [illegible] supernaturalia alia sunt [illegible] hypostaticas humanitatis [illegible] alia vero [illegible] et [illegible] facto [illegible] hypostatica Christi Domini supernaturalia quoad [illegible] naturalia [illegible] ab Angelo [illegible] communi [illegible]

talia obiecta, sunt intranalia solum quia ratione verum mira [illegible] viribus naturalibus non fiat [illegible] obiectum Angelorum haec cognitio virtutum evidentium naturae.

Secunda

glas sa Scholasticas asserit haec obiecta supernaturalia quoad ea Angelis supernaturalia incognita ad Angelos per viribus non [illegible] certo et evidenter cognoscere. Ita sedecet talem cognitionem Angelo connaturalis indebita, asserit que obiecta supernaturalia non supernaturaliter evidenter ab Angelo cognosci tanquam ad [illegible] quoad naturam ita exprimit D. Thomas et Doctorum [illegible] theologorum ut videlicet apud Suarez. 253

Dico quoniam

[illegible] Angelus non per naturalis evidenter cognoscit obiecta supernaturalia theologica, neque [illegible] sunt, potius neque [illegible] omnino quod erant [illegible] Angelis [illegible] qui congressus ex loco D. Pauli ad Corinthios dicentis quae sunt hominis nemo novit nisi Spiritus hominis qui in ipso est ita quae sunt Dei nemo novit nisi Spiritus Domini qui in ipso est ex quibus verbis ita probat [illegible] nullas creatas neque [illegible] Angelus per naturalis evidenter cognoscere quae ex sola Dei voluntate pendent ex [illegible] id obiecta supernaturalia theologica, scilicet mysteria [illegible] ex sola Dei voluntate pendent si quidem spiritus Domini cordis habuit singulis prout vult [illegible] ex sacra pagina et talia obiecta neque sunt naturaliter evidenter cognosci ab Angelo. 254

Scdo [illegible]

255 Patrem Suarez rationes factas a Doctore solum probare Angelum non posse praedicere nec certo cognoscere [illegible] mysteria [illegible] futura antiqua [illegible] facta sint quae ex libera eius voluntate pendent non tum [illegible] quia obiecta [illegible] siquidem [illegible] pendentia [illegible] ex libera voluntate Dei non [illegible] videt ut [illegible] Dei [illegible] Angelo [illegible] ut [illegible] in omnibus obiectis [illegible] naturalibus [illegible] dependentibus a libera Dei voluntate [illegible] nil [illegible] Angelo manifestis

256 Nihilominus non diluuntur rationes quinque factae a Doctore [illegible] obiectioni [illegible] suarez [illegible] obiecta supernaturalia non solum quod [illegible] dependere ex libera Dei voluntate [illegible] quod ad cognoscendum ab aliis quaerere sub [illegible] ratio [illegible] mysteria supernaturalia non possunt ab Angelo evidenter naturaliter cognosci quia pendent a libera Dei voluntate ut a parte colligitur. Contra Dico Secundo supra aliquid [illegible] quid sit de ratione Divi Thomae.

Alf. pro Hurz 253

[illegible] quia talia obiecta non cognoscuntur ab Angelo neque immediate neque mediate [illegible] nullo [illegible] naturaliter [illegible] cum quia non [illegible] evidentia [illegible] ad [illegible] partem quia [illegible] [illegible] requirunt immediate cogni[tionem] [illegible] [illegible] species in talis cognitionis [illegible] cognitio fiat [illegible] [illegible] mediate [illegible] species [illegible] [illegible] obiecti [illegible] species cognitio [illegible] naturalis [illegible] supernaturalis: [illegible] supernaturalia [illegible] naturaliter [illegible] ab Angelo. [illegible] minor [illegible] cognitio [illegible] exigit saltem unum primum supernaturale [illegible] supernaturalis et [illegible] intuitione beatae [illegible] naturalis [illegible] [illegible] quali [illegible] supernaturali [illegible] immediate [illegible] supernaturalis [illegible] species [illegible] supernaturalis quae [illegible] [illegible] species [illegible] aliquo [illegible] [illegible] ad [illegible] [illegible] species.

Idem Arz. 258

[illegible] immediate [illegible] [illegible] cognitionem [illegible] evidentem [illegible] [illegible] supernaturalis [illegible]

... mysterium Dicebamus talis terminus [illegible]
nostro [illegible] evidenter naturaliter ab Angelo [illegible]
cum supernaturalis sit supra [illegible] [illegible]
exigentiam [illegible] est Angelo [illegible] substantiali
ut nullus cognitus evidenter [illegible] aut [illegible]
nullus non cognitus [illegible] aut [illegible]
lumen supernaturalibus [illegible] Deus [illegible]
[illegible] supernaturalis [illegible] non cognoscitur
ab Angelo:

259 Dices 2° quia supernaturalia
evidenter naturaliter naturaliter cognoscunt sic cognoscunt aut
fidem quo credimus Deum esse trinum et unum
[illegible] spiritualibus [illegible] supernaturale [illegible]
[illegible] non cognitum evidenter naturaliter [illegible]
supernaturale cognitum ab Angelo evidenter naturaliter
Minor [illegible] nam alio qui evidenter naturaliter cognoscunt
mysterium [illegible] [illegible] illo [illegible]
consequenter evidenter cognoscunt falsum [illegible]
[illegible] nullo modo potest esse falsus non evidenter [illegible]
[illegible] : [illegible] non potest [illegible]
[illegible].

260 Dicitur 3° [illegible] causando [illegible]
intelligas supernaturalibus [illegible]
quo speramus [illegible]
cum amamus [illegible] supernaturalis [illegible]
talis [illegible] visio beata [illegible] et [illegible]
lumen gloriae, a quo procedit [illegible] visio, [illegible]

[illegible] naturalia [illegible] [illegible] Angeli videant cogni[tione] cogni[tione] naturali necessario [illegible] [illegible]

Utrum supernaturalia au 261
[illegible] per philosophica duo [illegible] Angelus [illegible] ea [illegible]
tione nat[urali] non tamen ea [illegible] probatiua quod [illegible]
[illegible] non [illegible] probatiua sunt [illegible] ab Angelo [illegible]
est quia Angelo solum debetur cognitio intimitatis [illegible]
[illegible] ad universum, quod quod enim ultra [illegible]
cognitionis Angelicae omnino [illegible] deinde in obiectis universi
[illegible] cognitio mediate [illegible] quod talia obiecta dicunt specialem
[illegible] connexionem aliquam cum quolibet ente omnium [illegible] cog
noscentur quod [illegible] [illegible] affirmatur. atqui supernaturalia
[illegible] ad universum non [illegible] cum sit supra vires [illegible]
[illegible] naturae [illegible] supernaturalia non censentur neque obiecta huius uni
versi [illegible] ad illa specialem [illegible] connexionem [illegible]
non [illegible] exigentiam aliquam [illegible] debitam [illegible]

Unde 262
[illegible] inter supernaturalia [illegible] philosophicas [illegible] [illegible]
cognitionem ab Angelo, quaedam vero non. [illegible] quia inter
[illegible] obiecta supernaturalia sunt quae [illegible] valde affinia rebus
et obiectis huius universi, tam [illegible] quam [illegible] ut lux
et color [illegible] [illegible] quia simul sit [illegible] [illegible]
[illegible] et [illegible] aliis, quorum [illegible] [illegible] videntur cog
nitio ab Angelo abstractive et mediate: quod non eas aliquando
[illegible] [illegible] et immediate ab eo cognoscuntur. Num
[illegible], quia alia vero obiecta incognita ab Angelo [illegible]

12

quae valde distant ab his huius universi, quia enim carent infinitate et valde diversa sunt perfectionis, numquam venit nec in sua specie quidem inter Angelos: quorum exempla non adducimus in particulari quia eorum notitiam neglabit quod vitalia obiecta existunt Angelus nostris visibus ea in multis non cognovit posset tamen elevari ad eam cognitionem sicut lux nimis intensa elevat supra visionem propter nihil aliunde roborat. Sectio II arguunt Scotistae contra supra positas assertiones

Sectio II.

Arguunt Scotistae contra supra positas assertiones

263 Primo quia in propria cognitione naturali cognoscit obiecta sibi proportionata, sed omnem creaturam corporalem est obiectum proportionatum virtuti Angelico: ergo hanc cognoscit naturaliter supernaturalia. Maior liquet in puris naturalibus; contraria probatur quia supernaturalia sunt creata. Confirmatur quia naturale et supernaturale solum dicuntur quia illud est ab agente naturali, hoc autem ab agente supernaturali, sed hoc non variat aut entitatem nec cognoscibilitatem: homo enim genitus ab agente naturali et sub statu supernaturali naturali et supernaturale eodem modo cognoscitur ab Angelo aeque inde ubi quinaliter. Confirmatur quia perfectior est substantia naturalis, sed Angelus illam evidenter cognoscit, ergo et aliam.

Resp. [illegible] 264

[illegible] [illegible] quando obj. [illegible] [illegible] cognitioni

visioni natli. [illegible] quando [illegible] cognitione [illegible] [illegible]

[illegible] [illegible] [illegible] obj. [illegible] Angelici et humani tam

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cognit.

[illegible] obj. [illegible] [illegible] visioni natli. [illegible] ad [illegible] [illegible]

[illegible]: [illegible] enim quia [illegible] nale [illegible] [illegible] omnij

[illegible] et [illegible] natura, n. [illegible] nat. unde fit [illegible] nale [illegible]

[illegible] [illegible] ab [illegible] Angelo nec [illegible] [illegible] [illegible] natura [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

n. [illegible] [illegible] [illegible] [illegible] [illegible].

Argumentum [illegible] quia Angeli [illegible] 265

viderunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] vident cognit. [illegible] humana Christi Do-

mini n. subsistere [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] Angeli vident cognit. [illegible] Angeli vident [illegible]

omne [illegible] [illegible] [illegible] [illegible]: [illegible] vident [illegible] subsis-

tere [illegible] humana Christi Domini [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] vident [illegible] Angeli.

[illegible] 266

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] natura [illegible] [illegible] [illegible]

[illegible] [illegible] Angeli [illegible] natura [illegible] [illegible]

aut aliud subsistere natur. stat cum videri cog. nec eam
subsistere per subsistentiam Divinam terrestris supernalis, id est
(dicabit) naturam humanam Christi Domini fore existere
glorificatam omnino, ut. [illegible]

(263) Quod si subsistentia creata infalibilis
naturalis ut. Dominus fit proprius sibi vel naturae creationis ad alienam
aut superiorem, Angeli videntes humanitatem Christi Domini
non ne quid quis cogitas de personalitate Divina terrena hyp
postatica cognoscibitur illam naturam subsistere propria
subsistentia nec. eas sic Angelum dicitur. tum [illegible] absurdum
absurdum quia Angeli creari non possunt circa obstinata, ut
eius quae vocamus supernalis rationes, sicut quod nat. Angeli
creare circa obstinata. hoc tamen non obstat quia circa
sunt obstinata. Secundo potest Angelus creare circa obstinata
natura, quae certo ab eo non cognoscunt nisi per species supernales quibus
ipse caret. naturas vero veras supernales sicut communi
proprio hominis et mysteriis dicuntur sic innaturale, etiam
cognoscunt ne per species supernales quorum sunt naturae: quod
Dominus naturalibus quae non cognoscunt nisi per species veras quae mysteriant
naturas, ac inde Angelus creare, et circa naturas veras super
naturales, et cognoscunt circa naturam creaturas hypostaticas, quam existimandum
scilicet illam dari quando superior non dat, id est per hyp.
unionem hypostaticam suis speciebus naturae opposita.

(264) Arguments

Respondeo. Cajetan. corpus quae
per ipsum potentiam sit quod nat. id non potest hoc creatum unum cognoscere
non videntur incongruum quod sit in existit. ut [illegible]
naturalis, quo corpus ubi est, quae vermis supernali

3.º Arg. quia Angelus cognit. evident. species panis in Eucha-
ristia actione natural. sicut talis effectus intrinsece evident. cognoscere e-
vidit evident. cognitio natural. speciei. Dicunt consecrat. actione creata et
supernaturali. Arg. ultimum quia Angelus est evident. cognit. naturalis
posse superar. naturalis creaturae siv[e] [illegible]. Sed hic non fit nisi per actio-
nes creatas supernaturales: ergo tunc Angelus cognit. evident. naturaliter.

Resp. 269

neg. Antec. nam Angelus cognit. corpus Xpti. Dum nam species consecrati-
onis in Eucharistia alio [illegible] nos cognit. evident. An-
gelus evident. corpus Xpti Domini et species panis quae sunt
entia simpliciter natural. non tamen cognit. evident. corpus ut existens
sub speciebus panis quia [illegible] unio supernat.
[illegible] corporis Xpti actibus [illegible] et ad singulas
eius partes quia unio supernat. [illegible] natur. evidentem Angeli.

Dices

Nam sunt alii Philosophi qui Molinas et [illegible] quia 270
ea quae simpliciter natural. sunt posse evident. natural. cogni ab
Angelo cum sint simpliciter supernaturalibus quibus [illegible] ideo que
sunt supernaturalia [illegible] et Deum [illegible] cognit. natural.
ab Angelo quando sunt [illegible] simpliciter natural. quibus adhaerere
[illegible] quia talis [illegible] sunt [illegible] supernat. philo-
sophice cognit. [illegible] [illegible] abunde aut [illegible]
valde a [illegible] rebus naturalibus [illegible] natural. [illegible]
[illegible] supernaturalia posse evident. natural. cogni
ab Angelo. 271

Arg. Argumentum quia Angelus cognit.

scientia beati; et hoc cognit. natural.? quia cognit. naturalis cognit-
ionis supernaturalis licuit rebellionem quod prohibet esse in
fine; nam visio qua Angelus fit beatus est supernatura-
lis. Ergo quia Angelus viator experiebatur recedere a gratia
et amare supernaturale quod tamen cognovit experimentaliter, et
nalis cognitione naturali potest Angelus cognoscere esse supernaturalia.

222 Dices
si amare non magis cognoscit cum Angelus sit beatus per claram
visionem sicut qui videt albedinem per claram visionem cognoscit etiam
se videre albedinem; videt etiam videre, id cognoscit per cognitionem
immediate productam ab ipsa visione quae abstracta est non supe-
rnaturalis; quare reflexa ea cognitio beatitudinis qua
Angelus cognoscit est naturalis. Respondeo non mirum licet cum
Angelus viator experiretur cognitione naturali se cedere gratiae et
amare, non tamen experiebatur id fieri supernaturaliter. Videbis qui-
bus quomodo id [illegible] 449 la. quamdiu etc. [illegible]
cognoscit Angelus.

Quaestio 2a.

quamdiu, et quod obiectum cognoscat Angelus

223 Nulla in hac quaestione est
difficultas in iis quae habemus circa modum cognoscendi rerum Angelicarum.
1o enim quaestio fit an Angelus simul possit in actuali cognitione
omnia quae potest cognoscere cognoscere; quia infinita sunt
quae potest Angelus cognoscere, ut certum; et loquamur de
possibilibus, si quidem in hac quaestione liberi spiritus sunt pertinentes.

in [illegible] [illegible] [illegible] [illegible] cu[illegible] [illegible] [illegible] [illegible]
sunt [illegible] [illegible] Angelus [illegible] [illegible] intuitivi cognitione
[illegible] omnibus [illegible] [illegible] [illegible] cognitum [illegible] [illegible]
[illegible] [illegible] [illegible]

Dico 3.m Quamvis licet [illegible] A- 253
ngelus [illegible] [illegible] qui [illegible] omnibus [illegible] [illegible] [illegible]
[illegible] [illegible] tamen aliquo modo voluntati subjacet [illegible]
[illegible] in sui applicatione ad hoc potius quam ad aliud objectum
[illegible] [illegible] [illegible] nec enim [illegible] modo [illegible] a voluntate [illegible]
[illegible] modo ad aliud et modo [illegible] hoc objectum modo [illegible]
[illegible] [illegible] idem [illegible] et [illegible] Angelico [illegible]
[illegible] [illegible] et intuitiva cognitione omnium quae [illegible] [illegible]

Dico 4.o Quaeritur 254
num Angelus semper sit intuitiva sui cognitione et eorum
quae sibi intra sunt [illegible] [illegible] Omnes [illegible] [illegible]
tamen defendit [illegible] ut Arriaga et [illegible]. [illegible] quia
[illegible] finitas [illegible] applicationis ad [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] nec [illegible] [illegible] [illegible] [illegible] appl
icat ad cognitionem [illegible] [illegible] [illegible] objectum [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ab omni alia cognitio
ne: [illegible] Angeli [illegible] finita [illegible] [illegible] applicatio
[illegible] [illegible] ad cognitionem [illegible] objectum [illegible] [illegible]
a cognitione [illegible] [illegible] [illegible] in quo nullam video
repugnantiam [illegible] [illegible] a [illegible] sui et eorum quae sibi
intra sunt: [illegible]

Dico tamen [illegible] [illegible] 255

q^a Angelus

c obiti ibi magne proportionatus A illud ea quae in eo habentur: Deinde e sibi precisse confundimus et ulicaverunt eius potentia. Quando cum id aliunde intus e proportionatas primus erit in actuali sua et sibi intrans cognitione. potest esse neque proportionata proprijs ibus requisitis recedat ab operatione. 2o quia potentia per se imprimat in singula ubi hic non recedat a visione obiecti qualis intus Angeli non recedat a cognitione sua et ibi intrans unigeniti sunt minus precontrarias intus Angeli quos esse in seipsis cuiusque. 3o quia omnis motus debet reduci ad aliquem fixum quo sit causa ceterorum: probatur enim in motu aliis reducunt in motus eiusdem tanquam in fixum motum quod tanquam per se fluit ab animali ergo omnis cognitio Angelica debet reduci in cognitionem sui quae tanquam per se dimanat ab illo, et quae est causa omnium aliarum cognitionum.

Ob

Solum dicendum ... id aliunde ... proportionatum aliquomodo subordinatio velit ... ab illo ... intus ... neque. quamvis in intus sit proportionata ... inde ... in illo ... non potest ... hiusce cognitionis neque ... potest ... ... impedire potest tamen indirecte impedire cognitionem alicuius obiecti applicando se alicui intus ad cognitionem aliam obiecti quae cognitio ... destructionem ... intus ... in ... ... cognitione alterius obiecti quamvis species illius ... intus ... ad ... neque ... ... quod ... ... impressa ... indirecte quia potest impedire ... ... semel in ... ...

n. sub ordinat. voluntati ullo modo intellectus autem cum subordinat.
qd ex gratia Dei, nam potestas suspensiva si cum intellectus suspendat n. porro
maius virtuosus obiti sui pendeat: poterimus vero obiecti necessi-
tate licet illius habemus speciem, intellectus applicandoad
aliud obiectum.

Ad Secundum nego ant. verus quod omnes
motus reduci debeat ad aliqua ly motum ne habeat in in-
finitum. falsum famen quia falsum ly motum in causas
effectiones n. latent quatenus scilicet ab eo in quo fit motus
ut patet in motu locali et motibus gravium duxisque qui
efficit dus ordines neque n. potest patrimus aquo reliqua in-
sunt in causa illas quia illas ut potest subcerus n. con-
stat, quam omisso motu cordis animalis in ipsis effectibus
A proximum alis no rationem usq. quia omnes secund
ordines naturas ros nimio illius est quia ea e natura ipse
ordis talis motus. Ernest permissio qd cognito sui est prpri
etas Angeli inde tamen n. infert in insuperatis videt
ab Angelo sicut separat frigiditas ob aquam eam s
proprietas e. quam potuit Angelus aliquam in ad violentia
facta violentia separari a sui cognitione, quamvis hec sit
proprietas Angelo Innatis.

Quaestio [illegible] 258

Angelus potest separare ab omni proprius cognitione obiti itaqd
nullus cognat. rei chos nave e que Dominus Deus. probas
solum indirecte potest Angelus impedire cognitione alicu-
ius obiecti quatenus scilicet voluntas: cui ens intel-
subordinat. potest intus Angeli applicare ad aliud obiectum: in
cognitione intus sit proprius natura n. potest aliter operari diuturne

ponitur intellectus requisitus ad quaerendum id cujus, quod intellectus Angeli ad aliud obiectum applicet illud cognoscit: nam nimirum quod intellectus ad obiectum applicaverit illud non cognoscendo, ut applicat intellectus ad obiectum, sit ipsius cognitio: ergo Angelus non potest cessare ab omni cognitione obiecti.

279 [illegible] ...rationis requisitus ad cognitionem obiecti, ut applicationem ad tale obiectum, ac proinde deficiente applicatione voluntatis ad omne obiectum, cessabit intellectus Angeli a cognitione omnis obiecti. [illegible] ...tur quia lux [illegible] ... quam ostendimus recentes luce, et debitam applicationem illius approximationem quam vis voluntas nihil faciat ne illam mouet lux intellectus cognoscere lumine intellectus lumine cognoscit: ergo applicatio voluntatis non requiritur ad cognitionem obiecti. [illegible] secundo quia si Angelus cessaret a cognitione omnium obiectorum libere, cessaret nihil enim potest illum necessitare ad talem cessationem; id cujus cognoscit aliquam rationem boni in ea cessatione, nihil enim amplectitur voluntas libera nisi sub ratione boni: ergo adhuc supposito quod Angelus libere cessaret ab omni cognitione aliquid cognoscit, contra quem non potest Angelus cessare ab omni cognitione.

280 Circa numerum obiectorum cognitionis Angelicae iudico [illegible] [illegible] ... Angelus cognoscit plura ... plura ... Angelus cognoscit ... multa ... cognitione ... et ... [illegible]

cognitae virtute Cognitione qd. Petrus ut Petrus, et Paulus ut Paulus
sunt plura, indica ergo etc.

R. Negat. hilemiysh quando An-
gelus cognoscit Petrum et Paulum sub ratione hoc multiplici cog-
nitione ca obiectiva cognosci ut plura sed ut conveniunt quatenus
eodem sig[illo] impressum subordinantur subiectum Angeli in quo
tanquam in speculo superiori quae veniunt distinctae ac q[uando]
Angelus cognoscit Petrum et Paulum non cognoscit obiectiva illa sed
sic separata sed ut subordinata subiecto Angeli quod cogni-
tione illarum convenit. Scilicet ita et quae quodque et distincte
lucent, adeo subsistit in se argumentum quod de ratione subordinationis
adeo Petrus ut Petrus et Paulus ut Paulus cognoscuntur simul ab A-
ngelo, qd. Petrus ut Petrus et Paulus ut Paulus sunt plura ut plu-
ra ut liquet ergo solvo in suo esse. Unde deinde quae ut factu
se habent plura requirunt cognitionem ut subordinatae sed sub
ordinatae ut talia sunt plura ut patet ergo etc.

Instabit Ox. 282

Probatur maior: Antecedens enim motus requirit similis his in-
ad unitatem cognitionis requirit unitas obiecti, qd. plura ut plura
non sunt unum obiectum ergo neque duplici cognitione percipientur
Angelo cognoscit e unitate ultima actualitatis pro ratione
separatum actualitate ultima actualitate etc. plura non
sunt aliquid recipere ergo nequit plura ut plura cognoscere.
Resp. nam probabilius manifestatur unam per requisitam
recipere quam ab illa ultimo actuali. Si probabile ita
pugnat quod tenuis illo duplici puncto etiam cumque figurant
pluribus et diversis lineis tamen non repugnat ergo quia

intellio ē ultimas Actualitas repugnant duas ēe intellec
cip̄ͥ inde duplē cognitione ñ cognoſcit Angelus plura ut plura

(817)

Ad minus Ackiroñ Philosophi et Theologi quorum nos pro

plura ut plura nonnt cum obiectis inadequatis Deo adequa
luminego. Si plures partes loci quas adequatur mobili gremio
sunt tamen inadequatū omnes tamen Simul sunt unū f
iaminus adequatū Itaque Sicut plura obiecta que ut plura
attingit una cognitio sunt plura obiecta inadequata cognitionis
unius tamen adequatum obiectum no dicendi duplē cognitionem licet
si ē ultima actualitas intus ñ gēre Diuinē in eodem in
te quia quilibet est ultimas actualitas inadequata
no inuē fici ēē ultimam actualitatem; quia aeque sunt ultimae
ma pagquum actuata et fragē subsumedam tamen actuat per
subsistentiam actiuā ultimo gravius ñ nec autem Dum
ultima Do in cognitiōem ultimi ac actualissime malus;

(848)

Sed
[illegible] duplē [illegible] quia sunt ultimas actualitas ill
quia quia [illegible] duplē [illegible] simul cadē aut lineas; ñ
habe duplē pienti quas hac ē ultimas actualitas adeq
uata line et idem dno [illegible] figura in corporis lineicas
dum sui [illegible] ut in gratia Ergo quia nullus punctum
aliud Deminit ut subicitur: idem quod Dhingit in figura
[illegible] pracho corporis nulla ro ratione [illegible] actualitas in
tellectus sicut ultimas sit alia tamen Deminitas: [illegible] intell
ē sit ultimas actualitas adequata ñ ē ac proinde potest
Angelus plura ut plura simul cognoscere unde Dilat [illegible]
fras

Respondebis quod

antia est pluralitas rerum ad quarum cognitionem Angeli se extendit — 285
ad hoc cum e diverso: solum enim ipsius Angelis id non
tum est nomine hoc [illegible] dicit cum maxime in minori
factione [illegible] intellectuali quia quanto sit subtilior ipsius [illegible]
unita [illegible] [illegible] simile Angelos superiores simul
a [illegible] cognitione attingere omnia quae sunt in hoc universo
[illegible] quamvis [illegible] et [illegible] eius cognitionem
[illegible] quam [illegible] [illegible] quae [illegible] creaturis [illegible]
[illegible] perfectissimas, quam [illegible] creaturis [illegible]
[illegible] [illegible] [illegible] [illegible] quae quem
[illegible] Angeli [illegible] Divinae [illegible] quemadmodum
gloriae [illegible] et Angeli creati fuerunt ad maiorem laudem
et gloriam Dei; ergo Angeli saltem supremi cognoscunt unica
cognitione omnia quae sunt in hoc universo.

Dices [illegible] — 286

Angelus [illegible] non attingere omnia quae sunt in universo simul
unica vel pluribus cognitionibus. ratio est nam cum Angeli in
ferior [illegible] non sint aequales [illegible] intellectus ac superiores [illegible]
[illegible] illis aequales [illegible] [illegible] [illegible] cognitione simul [illegible]
[illegible] [illegible] [illegible] omnium [illegible]. non ergo omnes [illegible]
Angeli [illegible] omnia simul quae superiores simul cognoscunt
neque unica neque multiplici cognitione: sed unusquisque
in [illegible] plura vel pauciora [illegible] [illegible] [illegible] m
[illegible] quae [illegible] [illegible] non valemus.

Dices [illegible] quia — 287

omnes [illegible] Angeli creati sunt ad Dei maiorem [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
ubi nulla fit Angelorum exceptio: ergo omnes cognoscunt
omnia [illegible] unica cognitione [illegible] [illegible] [illegible]

pluris Ob. qui Denegat illos cognitio Ratio[illegible] qualiscumque Angeli sint Inferiores [illegible] omnium cogni[illegible] omnia sibi, connexa unica cognitione quam et omnium cognoscunt, ad [illegible] Deus in infinitate [illegible] derogabit cujusque cognitio. Pr[illegible] nam cognitio superiorum est comprehensiva omnium sibi connexorum Inferiorum [illegible] non licet inniti comprehensiva Tam superiorum [illegible] aeque fit ad Angelos inferiores et inaequales: Ergo non obstat Angelorum inferioritas etc.

288 Angeli etc. [illegible] propositione [illegible] quam Vitium [illegible] Resp. Concedo ant. minorem [illegible] huam Credo aliter nego. omnes quippe Angeli creati [illegible] nt ut unusquisque [illegible] Vitium, in [illegible] nat quantum [illegible] [illegible] sic [illegible] concedat [illegible] [illegible]

sup [illegible] comprehendere in [illegible] quia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omnes in eamque aequaliter [illegible] ducunt.

289 Dico ant. [illegible] [illegible] D. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angelis [illegible] [illegible] [illegible] [illegible] quia [illegible] [illegible] [illegible] [illegible] cognitio [illegible] [illegible] [illegible] in alio [illegible] [illegible] [illegible] [illegible] et dici dent. [illegible] an Angeli cognoscant [illegible] [illegible] [illegible]

Quaestio 2a

An Angeli cognoscant componendo et dividendo

Sectio 1a

Praemittitur explicatio difficultatis

Supponimus ex libri primi Angelus cognoscit componendo et dividendo unde quaeritur dubitamus utrum sicut judicium et simplex
primum quare qui Angeli cognoscunt omnes concludendo et discurrendo sicut quae ad cognitionem
intellectus ante judicium praecedat in Angelis quae
apprehensio quaedam vera et praedicatum et
subjectum quae inter Angelicas et sensibiles inter compo-
nendo per actionem praedicationis affirmativae de subjecto et
negationis vero ab altera dividendo praedicata negativa
quae communiter humanis quia sicut apprehensio
cum judicium praecedunt cognitione sub distinctione
componendo et dividendo.

Statim quaestio dubitatur quod
nunc affirmando et negando communi et universali cognitione quia scilicet cognitione
cognitionem judicativam quae solum praedicatum ad aliud cog-
nat ad dicere quia simplex cognitionem sicut judicativa
cognitione ut in cognitione quae cognoscit omnis
hominis et animal quae similis aliis communibus in
certia animal dicitur ad elationem cognitionis
ex cognitione quae cognoscit respondere ad aliquid
cum individuum cognoscit dicitur ad cognitionem et quae 200

discurrendo. Deus cognoscit rationem scilicet [illegible] enim hac pacto cognoscat Angelus suas [illegible] cognitio[illegible] [illegible] discurrendo [illegible] discursivus nil aliud [illegible] quam progressus a[illegible] cognitione indicavas ad aliam [illegible] obtrahit ad 2am.

1. [illegible]

292 Ultima [illegible] Angeli [illegible] nullas [illegible] cognoscere componendo aut dividendo [illegible] discurrendo [illegible] [illegible] [illegible] [illegible] [illegible] affirmat Angeli [illegible] [illegible] componendo dividendo et discurrendo [illegible] [illegible] Angelos cognoscere componendo dividendo aut discurrendo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] falsitatem [illegible]. [illegible] quid [illegible] quid [illegible] [illegible] dividendo [illegible] Angeli cognoscunt componendo

Sectio 2.

Angeli cognoscunt componendo et dividendo

293 Ut [illegible] Angelus [illegible] [illegible] [illegible] [illegible] [illegible] procedunt [illegible] [illegible] ut dicuntur [illegible] ad [illegible] omnis [illegible] omnis [illegible] ut dicuntur [illegible] ad Deum: [illegible] Angelus cognoscit componendo [illegible] [illegible] [illegible] procedunt [illegible] apprehensione [illegible] [illegible] [illegible] dividendo [illegible] [illegible] quia Angelus [illegible] [illegible] non cognoscit [illegible] alioqui videret Deum [illegible] omnis [illegible] [illegible] Angelum [illegible] [illegible] [illegible]

[illegible] requirit [illegible] multa [illegible]
[illegible]
[illegible] ac unde [illegible]
[illegible] quam [illegible]
[illegible] Angelus omnis [illegible] cognosc [illegible]
[illegible] adeo [illegible]
[illegible] Angelus [illegible]
cognit. Quum hue [illegible] ibus [illegible]
[illegible] nuncio

VIII [illegible] Colligit. Angelus cognoscit 204
[illegible] omnia [illegible] quatenus cognita [illegible]
[illegible]
[illegible] hanc [illegible]
[illegible]
[illegible] appreh[illegible]
[illegible]
[illegible] animale [illegible]

D[illegible]
[illegible] adquiriones quia [illegible] 205
humanus [illegible]
[illegible] quia [illegible]
[illegible] communio [illegible]
[illegible] phantasmate [illegible]
alia [illegible] quare [illegible]
[illegible] ad [illegible] Angelus [illegible]
[illegible]
[illegible] modo [illegible]
[illegible] minor nam Angelus [illegible]
[illegible] quae [illegible]
[illegible] et [illegible] Quum [illegible] que
[illegible] dant in Angelo [illegible]
[illegible] Quum [illegible]
[illegible] qui [illegible] Angelus
[illegible] a firmanda a firmando [illegible] aliqua
[illegible] ut [illegible] convenientes [illegible] ad [illegible]

narratur

Difficultas 2a

296 tionis vero si Angelus cognoscit naturaliter mysteria supernaturalia
quoad ordinem primum possibile articulum divinitus enim
sumptum praestantiam Dei. Dabitur enim casus ut
obscure cognoscat subtilissimum; sed etiam casus ut obscure
cognoscat partem subjecti tanquam casus in quo obscuritas
in subjecto afficit mysterium Trinitatis quod latet, et ex parte
ex parte vero praedicati afficit mysterium incarnationis, tamen
incognita videntur ab Angelis cum in his quae sunt
supernaturalia id quandocumque assensus obscurus illos
praecedant duae apprehensiones subjecti alicuius et praedicati
jam inveniuntur et ad veritatem feruntur: quae
hujusmodi assensus et alias ibi praecedunt duae apprehensiones
et communiter fit componendo, quae apprehensiones sibi etiam
vicissim quae expectant ad universum: cum enim in
omnia ea cognoscunt videntur ab Angelis ut videmus,
et alicui Angelus potest ex Sacris esse, ordine
obscuram pervenire ad opiniones de fide humana,
et nobis contingit talis cognitio quae et praecedat
duae apprehensiones subjecti et praedicati ideo quae enim
[illegible] fiunt componendo aut dividendo et sit una
ob rationem eiusdem obscuritatis. Sectio 3 [illegible]
Gratia Angelica.

Sectio 3a

Solvuntur Argumenta [illegible]

Primo a [illegible]

equit quia Dispensatio 10 hic quae 8 [illegible] 205
[illegible] negat Angelos cognoscere demonstrando aut dis-
[illegible] ex [illegible] cognita § [illegible]
[illegible] via [illegible] Angelorum resplendet [illegible]
[illegible] intus simplicitate, [illegible] simplex [illegible]
[illegible] discursione [illegible] non [illegible]
apprehendendo in cognitione Angelos [illegible]
[illegible] vero de [illegible] quae [illegible] quidditate cognit
[illegible] Angelicam [illegible] [illegible] [illegible]
[illegible] defendimus [illegible] est
[illegible] in cognitione Angeli [illegible] obiectis quae
[illegible] Attrinsite non [illegible] ultimo [illegible] obiectis [illegible]
[illegible] Attrinsite [illegible] quando [illegible]
[illegible] dicit quod [illegible] negat [illegible]
[illegible] Angelis [illegible] [illegible]
[illegible] mediante ad [illegible] [illegible]
[illegible] nova resplendere [illegible] simplicitate
quando ad [illegible] [illegible] et quidem [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Deo.

Argumentum 2° [illegible] 208
[illegible] [illegible] rationis [illegible]
[illegible] [illegible] [illegible]
[illegible] rationis: [illegible] Angelus non [illegible]
[illegible] rationis [illegible] [illegible] Angelus non [illegible]
[illegible] [illegible] Angelus simplicitas
[illegible] [illegible] quia illud quid [illegible] cognit
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] cognit [illegible] quando [illegible]
[illegible] [illegible] [illegible] cognit
[illegible] [illegible] [illegible]

299 [illegible] ... Dico 5.
dl a phantasmatibus singularibus [illegible] componendo quia dicit
[illegible] praedicati [illegible] subiecti [illegible] ...
[illegible] ad identitatem quam [illegible] in compositione [illegible]
identitatis quam [illegible] divisionis [illegible] ad rationem
[illegible] in [illegible] a phantasmatibus [illegible] Angelus
[illegible] ex compositionibus et divisionibus [illegible]
[illegible] non [illegible] cum [illegible]
ad componendum et dividendum a [illegible]
[illegible] impulsus [illegible] omnis [illegible]
aliquam cognitionem [illegible] quas Angelus [illegible]
[illegible] admissis [illegible]
[illegible] componendo et dividendo
[illegible] a phantasmatibus [illegible]

300 [illegible] quam [illegible] Angelus [illegible] Ang
A alia [illegible] cognoscit Angelus [illegible]
dividendo: Angelus [illegible] cognoscit componendo [illegible]
[illegible] componendo et dividendo
[illegible] terminet ad [illegible]
[illegible] praedicatis [illegible]
[illegible] componendo [illegible] Angelus [illegible]
[illegible] in aliquo modo [illegible]
[illegible] ad [illegible] rationem [illegible]
[illegible] cognoscit Ang
[illegible] componendo [illegible] nulla.

301 [illegible] Dico 3.
[illegible] quantum ad [illegible]
[illegible] Angelus [illegible] cognoscere
componendo et dividendo quia [illegible]
ad identitatem [illegible] rationem illius [illegible] ad
identitatem [illegible] quantum ad [illegible] compon

I divisibile quoad modum cognit. solu quias omisso q̄d immediate in suo cognoscunt' intuitive inde fig. ad idemtib. I namq. illius dilatio tamen ad idemptim reapse immedia[t]a ... cognit. ab Angelo quia ... dicat... medio ... velut quando Angelus in Deo cognit. Quomo Deus in Deo ... inde fig. ... mutuus ... I namq. illius ... discursu ... I hanc tamen dilatione ... cognit. Angelus ... in Deo ... Dei ... Quomo ... cognit ... convenienaliter ... Sectio 2 Angelus cognit discurrendo.

Sectio 2.

Angelus cognit discurrendo. 302

Quia discursus nihil aliud quam ... Aliud ... cognitione indicavas ad ... dictam ad ... intus humanus discurrit quando ... cognitione ... dilatatus ... ad cognitionem ... Angelus ... cognit ... cognitione indicavas ad aliam ... dictam ad ...

3 Angelus cognit discurrendo ... maior ... minor namquando Angelus cognit ... ad cognoscendum quod Deus ... cognitione ... ad ... cognitione indicavas ad aliq. ... maior ... nam ... Angelum ... quia ... cognitiones ... Angelus ... cognitione indicava ad aliam, inde ... hanc ad ... cognit. discurrit.

303 quia est Angelus unus diversa cognoscere videatur omnes [illegible]
omnis [illegible] abstracte cognoscat in particulari [illegible]
et sic [illegible] [illegible] cognoscat [illegible]
videant Angelum cognoscere [illegible] hominis, [illegible]
[illegible] ratio sequitur [illegible] quas cognoscit [illegible]
abstracte [illegible] ex [illegible] hominibus exterioribus [illegible]
eius ratio in [illegible] cognitio in hominibus exteriores intrinsece quia
cognitio in hominibus aliis rationibus [illegible] quae sunt externa [illegible]
medio quod est homo [illegible] Angelus [illegible]
et circa obiecta quae videntur cognoscit solas maior [illegible]
[illegible] quae illas [illegible] quia Angelica [illegible] cognitio
non [illegible] perfectior est [illegible] in cognitione quae Deum
immediate cognoscit in qua solus cognoscit videntur Deum
ut [illegible] causam, non alios [illegible] Divinos [illegible] particulares
[illegible] [illegible] ratio ad [illegible]
[illegible] cognitionis [illegible] nequeunt cognoscere [illegible]
[illegible] [illegible]

304 qua Angelus cognoscit Rebus [illegible] cognoscit
[illegible] abstracte [illegible] hominibus [illegible] cognoscat
cognitio [illegible] quidditative [illegible] ut cognatur [illegible] abstracte
[illegible] [illegible] [illegible] quae cognoscat
[illegible] abstracte quia ea cognitio est [illegible]
[illegible] ad id quod [illegible] cognitum est.

305 [illegible] quod Angelus cognoscat [illegible]
[illegible] cum [illegible] cognoscat quas [illegible]
[illegible] cognoscere subiecti scilicet quando [illegible]
cognoscit ex [illegible] Actione [illegible]
[illegible] licet cognoscat causam [illegible]
[illegible] [illegible] quod Angelus [illegible] hominis

ri cognat cognere lumine ii abstracte quas illa nostrum quid quidditas exigit cognere ultimam differentiam ri cessi et primum illi proximum: ergo ri Angelus lumine ri cognat quiddite potuit illas cognoscere. Conceptum quo ... ri cognat ut abstracte aspiciendo relinquendo ... conceptum quas expressive cognat ... abstracte aspiciendo differentias.

quia hominis et venitas huius veritatis omnis homo est Dico secundo ... Angelus ... homo est rationale ... ri cognat hominem esse et ri animal rationale ... cognat omnis hominem esse animal rationale ... rationale atque Angelus ... ad veritatem cognat ... ob hoc omnis homo est animal rationale ri cognoscendo expresse ... relinquendo differentias conceptum quae expresse cognat ... est abstracte: ergo ... animal ... quae ex parte cognat ... abstracte ... differentias conceptum ... quarto expresse cognat quo ... cit differentias ... 306

Dico ... Angelus ... in ... ad ... in ... cognat ... Angelus ... singularitas ex cognitis ... ad alias ... 307

... Angelus ... singularium ... cognoscendo ... ... Angelus ... 308

309

quia disconvenit cum... Disconveniunt enim
ipsis convenit ... et alter ... differentiis
quae rationalis naturae, includunt substantiam ubi ...
et actualis ipsius Dei; immo nec ... ...
hominum in ... cum alteris ... non est rationalis
in Deo Angelo et homine simpliciter dicitur quid irra-
tionalis ... rationale ... non ultima differentia homi-
nis. ... quia non repugnat substantiae perfectae
rationalis ... quae est discursiva; nulla enim videtur
repugnantia in ... talis substantia non ... perfe-
ctiva ... neque in ... ...
... ... ad hanc talis tamen substantia est
rationalis & rationale non est ultima hominis differentia ...
alius ... ...

310 ... ultima differentia hominis non est ... quod rationale
... sicut ... homo ... ...
... non ... ab ... ideo quae dicit ...
... ad ... ... non discurrit ... ratio
... non ... ... Angelus licet dis-
curreret non discurrit ... ... quia ...
... ... sicut ... ...
... ... discurrit ... rationale quod ... ul-
tima differentia hominis Angelo non convenit.

311 ... Angelus ... ...
quae ... discursive ... ...
... ...
Angelis, ... in ... natura, quae
... ... et ... de Angelis tam bonis
quam malis ... natura, quare ... ...
... ... ad ... ...

Quae 312

Circa id loquamur: de Angelis ingulatas(?) cōdi-
tione naturae attenta supposita circa obiecta naturalia et insuper
alia quibus possint cognoscere veritatem circa illa falsitati
non ... intus: si dico: Peccavit de Angelis bonis An-
gelis expectando dono gratiae et stabilitatis beatificae
nequaquam posse in eosdem intus reperiri errorem
circa aliqua obiecta. Ratio est quia sicut ... in
expectatione cōditione naturae in Angelis in illa ... in-
nite perfecta neque omnia vident cognat id plura
obscure ... probabiliter ut constat ex dictis in ... aliarum
... imperfectio fallibilitatis errorum circa ...
lia obiecta naturae Angelorum repugnet. At tamen
... Angelis bonis expectando dono gratiae et stabilitatis
suae beatificae ratione cuius ipsis repugnat omnino
... ut de ... acquirendi ... Felicitas
repugnat ipsis ... circa ... Ante
... supernaturali ... circa supernaturalia ... pro ...
lumine fidei sint circa ipsa illustrati nil prohibet
quominus circa talia obiecta ... illa
sustinendo posse decipere et ... aliquos ... sit
... in ... erroris. At ...
... ratio ...

Sectio 8

Antiquitas ... Angelorum naturae ...

Primo quia ... 313
... Angelis ...

[illegible] Reo [illegible]
[illegible]
[illegible]
[illegible] ad [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

814 [illegible]
[illegible] quolibet [illegible]
[illegible]
Argumentum [illegible]
[illegible] sicut [illegible]
[illegible] debent [illegible]
[illegible] sicut inter humanos [illegible]
[illegible]

815 [illegible] Resp. [illegible]
[illegible] Angelis et [illegible]
[illegible]
[illegible] Angelis [illegible]
[illegible]
[illegible] acquirere [illegible]
[illegible]
[illegible] unde sicut Angeli [illegible]
[illegible] humanus sicut corporas [illegible]
[illegible] debent [illegible]
sicut [illegible] Angelis [illegible]
[illegible] humanus [illegible]

[illegible]

3º Arguitur [illegible] 316
[illegible] penetrat [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] discurrendo.

R[espondeo] [illegible] 317
[illegible]
[illegible] penetrat [illegible]
[illegible]
[illegible] Angeli [illegible]
[illegible]
[illegible]
[illegible] luminis [illegible]
[illegible] Angeli [illegible]
[illegible] lumine [illegible]
[illegible] penetrant [illegible]
[illegible] discurrere [illegible]
[illegible] lumen [illegible] penetrando [illegible]
[illegible] discurrendo.

Arguitur 2º [illegible] 318
[illegible] Angelo [illegible] discurrere [illegible]
[illegible] hominis [illegible]
[illegible] discurrere [illegible] Angelo [illegible]
[illegible]
[illegible] Angeli [illegible]
[illegible] intelligendo [illegible]
[illegible] discurrendo: [illegible] Angeli [illegible] discurrunt. [illegible]
[illegible] Angelus [illegible]
[illegible] Angelo

et hic [illegible] cum [illegible] discurso.

819 accommodum est disquirendo maxime, [illegible] angelos et spiritum hominis. Dico [illegible] divinatur [illegible] nego: unde [illegible] rationale et [illegible] discursum [illegible] in [illegible] homines [illegible] rationale [illegible] ab [illegible] ut [illegible] enigmas [illegible] adhuc [illegible] nos [illegible] Angelus quam homo ingerit sine discursu [illegible] ingenitus homo [illegible] prius [illegible] [illegible] lico. [illegible] discursivus homo [illegible] communicat [illegible] Angelus non [illegible] Angelus ingenitas quando [illegible] et [illegible] sine discursu. At homo dicitur rationalis quia [illegible] sine eo discursu [illegible] discursum. [illegible] [illegible] [illegible] Angelus Angelo [illegible] sine discursu et [illegible] discursu [illegible] tantum [illegible] [illegible] Angelus [illegible] discursum [illegible] et [illegible] ingenitas [illegible] discursu [illegible] saltem [illegible] aliorum Angelorum [illegible] Angelus [illegible] et [illegible] [illegible] Angelus [illegible].

Diximus hucusque A- 320
ngelos cognoscere [illegible]. Deum et omnia quae [illegible]
[illegible] [illegible] [illegible] nempe [illegible] [illegible] [illegible] [illegible]
bus et [illegible]: diximus modo [illegible] Angelus [illegible]
[illegible] cognoscit [illegible] [illegible]. Quaerimus ad [illegible] cognoscunt
[illegible] aliquas qualitates [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible].

N[illegible] [illegible] [illegible] [illegible] D- 321
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] tamen non [illegible]. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible] cognoscere [illegible].

[illegible] 322
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. [illegible] quam [illegible]
universalis [illegible] ad plures [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] hominum [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et hoc [illegible] [illegible] [illegible]
[illegible] Angelus [illegible] universales [illegible] ad plures
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

illius dixerunt quod ut per se nullum obiectum potest cognoscere. 2o
eadem ratione utitur quia cognitio potest ut abstrahit ipso
obiecto illam animae producit ut obiectum sibi presens
faciat et reddat. Ideo producit ab eo unius et ipso nec
aliquid potest in eo illius a quo non producatur: potest intellectus
visibili essentiae Divinae obiecto talis ratione illius
intuitiva, quod a speciebus non potest ullum obiectum cognoscere.

323 Nec interius hoc quia sentiantur intime non possunt Divinae
essentiae ad suam cognitionem intime Et quia nulli sunt secundum
modo perfectibiles quas recipiant Angeli, et ideo non
possunt ad suam cognitionem intime Divinae essentiae producere
rationem. 2o quia praeter ea sunt obiecta substantialia ab
modo quo intime Divinae non possunt ad suam cognitionem
quantumque per se nulli egent individuatis non decernendi
aliquid producendo, praedicabus obiecta et possunt suam cognitionem
nimis praeter naturae in intellectu Angelico substantiis in natura sua
nimis sufficit speciem per medium deinde fundat substantiae
tertium sufficit et sic de facto ulterius ab eo ratione de natura
immediatis et sic de actu obiectum ut ad aliud, in quo ab Angelicis,
et in quo obiectum ut ad aliud, in quo ab Angelicis
futura: et quia sunt obiecta quae intime non possunt
intellectu Angelico ad suam cognitionem Divinae ad quorum
intendi cognitionem Angelus indiget speciebus. Secundum
dicitur expressis.

324 Rationes tamen ad cognitionem pro-
ducere non sunt etiam Angelis species a quibus summam
sublimiorem per species sublimiores tanquam rationem
ea obiecta cognoscere. 2o quia sublimitas speciei debet
attendi praedicamentum obiectorum naturalium. Secundo quia
dicunt Angelus inferior eadem praedicatur in quibus
ea ipsis Divinis et in quibus non Divinis in se. Dr. Antonius
et alii Divina cognitione ratio ex parte...

Ex quia Angelus intuitus omnes ideas intuitu ex
spectantes ad universum tum ultimas eius differentias
quia cum sic comprehendat ipsa cognitione omnium entium
ultimam differentiam atque adeo omnia entia cognoscit.

Sed 325

Contra est primo quia falsum est Angelum singulariter
omnibus [illegible] universum Angelum [illegible] pro du-
ratione Angeli neque ideas eas [illegible] sunt
[illegible] secundo quia [illegible] communes praeter
Angeli cum aliis rebus [illegible] relationes [illegible] ad talia
entia [illegible] relatio [illegible]
in altitudine [illegible] cognoscerent omnes [illegible] quibus
Dominus et reliqua [illegible] di [illegible]. [illegible]
licet Angelus intuitu cognoscat omnia entia [illegible]
[illegible] cum Angelo [illegible]
[illegible] est [illegible] mediata et abstracta [illegible]
[illegible] Angelus cognoscit omnia quae spectant ad hunc
[illegible] quaedam intuitive et quaedam
[illegible] et quaedam [illegible] ad has
comprehensive [illegible] Angelus [illegible]
[illegible] Micantes [illegible]
[illegible] rubine.

Dices facile [illegible] in [illegible] 326
[illegible] ad [illegible]
[illegible] ad [illegible]
Angelus [illegible] cognitione [illegible] in quibus
[illegible] duplicatione [illegible]
ad [illegible] Angelum [illegible] comprehendendo [illegible]
[illegible] mediate et abstracte non [illegible] et quia
[illegible] in comprehensione [illegible] in qua
[illegible] in parte universi reliquas omnes [illegible]
[illegible] ut [illegible] omnium [illegible]
[illegible] secunda [illegible]

lo objicitur quia Angelus indiget propinquitate obiecti
ut eam cognoscat, sed eam non indigeret si uteretur speciebus, ergo etc.
non utitur. maior probatur ex illo Job cap. 1o ubi dicitur daemo-
nem circuisse terram et eam perambulasse ad cognoscendum
Job et actiones ejus: deinde Apostolus 1 Petri 5 dicitur daemonem tam-
quam leonem circuire ad capiendum aliquem quaerens quem devoret. Confir-
matur D. Thomas quia ex hoc quod omnia circuirent daemo-
nes indigere propinquitate obiecti ad ea cognoscenda, ergo Ange-
li non utuntur speciebus.

Nego maiorem

327 ad probationem dico daemonem indigere propinquitate Job ut eum videret, quae actus cognitionis
sunt humana quae fiunt humana mente quae requirunt esse in praesentia ut cognoscant hominis animus adimere potest nec
non ... tale vel dicendo. Christus Dominus humano
more declarare daemones debentibus circuire ad quaerendum
personas decipiendas et circumire ut videat et ubi invenit
at quod non inquietare quantum sit illis desiderium
gaudium.

Objicitur. Secundo quia A.

328 inter Angelos sunt spiritualia et realia, id est spiri-
tualia existunt proportionata ut moveant invicem
ad nostram cognitionem materialia quae non possunt species spiritua-
les producere, ergo ut ipsam cognitionem producant
cum non sint proportionata videant ad productiones
specierum spiritualium quae cognitionis; ergo frustra ponuntur
species in Angelo. Respondeo primo quod non obstat de
facto materiam ut producant invicem suam cognitionem spir-
itualem mediante obiecto per nostram facultatem intellectum
et sit materiale quae nostrae agunt producere species spirituales
quibus deinde intellectus patitur producit cognitionem spiritua-
lem: quod non obstat caporeae ut intra Angelum producit

[illegible] quanto [illegible] sanctae [illegible]
[illegible] quanto
[illegible]
[illegible]
[illegible] spiritualium [illegible]
[illegible] spirituali [illegible]
[illegible]

[illegible] quod licet doctrina spiritualis [illegible] 329
[illegible] ad [illegible] cognitione [illegible]
[illegible] valde remota sint [illegible]
[illegible] in eorum cognitione. quando
[illegible] Angelus [illegible] eorum [illegible]
[illegible] tamen [illegible] rationes.
[illegible]
[illegible] quam [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ab [illegible]
[illegible]
[illegible] 330

[illegible] ad [illegible]
[illegible]
[illegible] spiritualis [illegible]
[illegible] spiritualis [illegible]
[illegible] amplius [illegible]
[illegible] fundamento [illegible]
[illegible]
[illegible]
[illegible] quando [illegible]

rutas [illegible] dicas id ex [illegible] [illegible]
[illegible] quae [illegible] [illegible], qui non [illegible]
[illegible] ex [illegible] [illegible] maximus [illegible]
[illegible] tribuerit, [illegible]
[illegible] alioquin [illegible] caderet, aliquin [illegible]
[illegible] ponerent, [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] spiritualibus sicut denique [illegible]
[illegible]. Sectio 3a utrum Angelus ad sui et aliarum
affectionum in mediis cognitionibus utatur speciebus.

Sectio 3a

Utrum Angelus ad sui et aliarum affectionum in mediis cognitionibus utatur speciebus.

881 [illegible] Dico [illegible]
[illegible] [illegible] quae [illegible] ad cogni-
tionem [illegible] et [illegible] [illegible]
882 [illegible] [illegible] ex quibus [illegible]
cognitionis cognitionis, adque dum Angelus se et suas
affectiones cognoscit [illegible] [illegible] adrust
[illegible] Angelus ad sui et aliarum affectionum cogni-
tionem [illegible] speciebus. [illegible] [illegible]
[illegible] speciebus quando [illegible] [illegible]
[illegible] [illegible] [illegible] spiritua-
lium [illegible] aut male; [illegible] ex his [illegible]
Angelus [illegible] affectiones sunt [illegible]
ad [illegible] cognitionis: [illegible] [illegible]

[illegible] [illegible] [illegible] Angeli [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angelo [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cognitionem [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 532
[illegible] [illegible] omnia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] debet [illegible] ab aliquo [illegible] [illegible] [illegible] Angeli [illegible] [illegible] debet [illegible] ab aliquo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angelus ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] adaequatam cognitionis debet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] debet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angeli [illegible] sublimes [illegible] [illegible] omnium [illegible] [illegible] cognitiones [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod apud [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] 533
[illegible] [illegible] cognitionis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quae dicitur medium quo [illegible] cognitio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in qua [illegible] cognitio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quando Angeli [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angeli [illegible] [illegible] [illegible] [illegible] [illegible] ad cognitionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Quaeras an ad cognitionem alterius obiecti creati Angeli indigeat specie [illegible] de cognitione. alterius [illegible] Angelum posse cognoscere alium absque specie. Primo quia habitus cum formam dicit [illegible] cum aliis [illegible] Angelus talem [illegible] obiectum magnum [illegible] formationem [illegible] Dicunt quod nullum obiectum ad suam cognitionem [illegible]: et absque specie potest cognosci ab alio. [illegible] nam Angelus non indiget specie ad cognitionem [illegible] quae [illegible] quam est sibi proximale [illegible] et [illegible] obiectum. Dicunt [illegible] differt Diabolus contra Michaelem: et [illegible] quia cognitio Diaboli descripto et cognitio Michaelis [illegible] Diabolus non differt specie [illegible] ad cognitionem suam. Dicunt [illegible] Diabolus [illegible] Dicunt [illegible] Michaelis [illegible] ad cognitionem etiam [illegible].

332 Dices [illegible] quae obiectum non habeat [illegible] [illegible] aliquid loco speciei: quia non [illegible] obiectum quando [illegible] [illegible] patet [illegible] [illegible] speciem illius [illegible] aliquid [illegible] [illegible] [illegible] quia [illegible] [illegible] absolute [illegible] [illegible] [illegible] quae eas attingere [illegible] [illegible] ad [illegible] formando [illegible] [illegible] [illegible] habeat ad [illegible] formando [illegible] [illegible] quando obiectum [illegible] cum [illegible] habet [illegible] [illegible] aliquam speciem, [illegible] quae [illegible] [illegible] alius.

333 Respondeo [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] aliquo [illegible] [illegible] speciei [illegible] [illegible] speciem loco obiecti quando [illegible]

l quod non [illegible] supreme [illegible] aut immaterialem [illegible]
[illegible] [illegible] extra intime [illegible] [illegible]. Quare
[illegible] cognitionem ad eam [illegible] Angelus [illegible]
[illegible] [illegible] frequenter [illegible] [illegible] eo [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] qualitates [illegible] secundo cognitio [illegible] [illegible]
[illegible] [illegible] ex parte eorum, et quam [illegible] [illegible] [illegible] KU.
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Angeli [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Angeli.

Ex dictis [illegible] [illegible] 4 330
[illegible] indigere [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] liberam [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ad cognitionem [illegible] magnae [illegible]. Sed [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nullo
[illegible] [illegible] [illegible] [illegible] [illegible] quas [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] aliquas [illegible]
[illegible] [illegible] [illegible] [illegible] in Scripturas [illegible]
ad eam [illegible] Angelus [illegible]. Quaeritur autem
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] indigeat Angelus [illegible] [illegible]
S an Angelus [illegible] [illegible] ab [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] Deus.

Quaestio [illegible] 5.

An Angelis [illegible] ab obiectis angelicis [illegible] in [illegible] capitis.

[illegible] [illegible] [illegible] [illegible] Aliqui

337 [illegible] [illegible] [illegible] Angelus [illegible] ab [illegible] in [illegible] a Deo species [illegible] omnium [illegible] [illegible] [illegible] [illegible] ab [illegible] species [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angelos [illegible] [illegible] in [illegible] a Deo species [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ab [illegible] [illegible] species [illegible].

Alii ex parte [illegible]

338 [illegible] [illegible] quatenus [illegible] species infusas [illegible] Deo ab initio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] ab eo [illegible] [illegible] [illegible] [illegible] species [illegible] ab obiectis et vult [illegible]. [illegible] [illegible] [illegible] [illegible] species [illegible] [illegible] infusas [illegible] [illegible] [illegible] species [illegible] [illegible] omnes infusas ab initio [illegible] [illegible] [illegible] [illegible] [illegible] alii.

[illegible] [illegible]

339 [illegible] [illegible] [illegible] infusas a Deo species [illegible] [illegible] [illegible] [illegible] [illegible] species [illegible] [illegible]

[illegible] 18

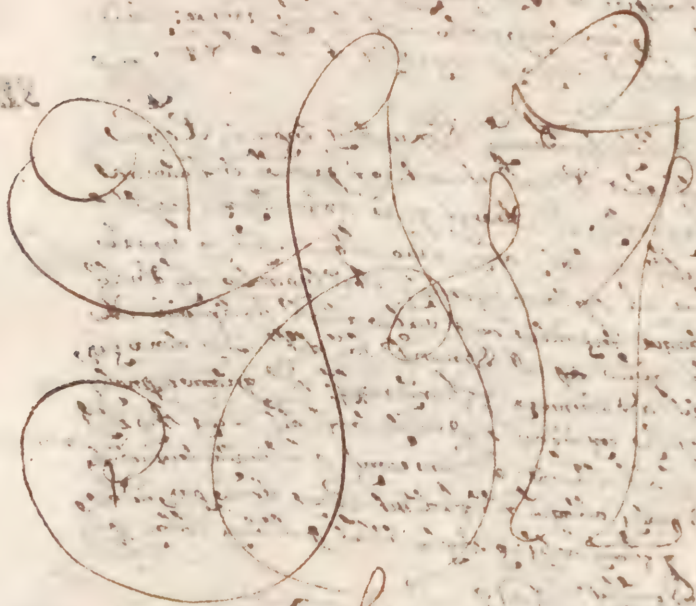
unum principium [illegible] in ratione diversis sub diversa ratione
naturalis. Multitudinem [illegible] brevis [illegible] in intelligentia. Dubius est
[illegible] regni [illegible] [illegible] cognoscendi
[illegible] et [illegible] species [illegible] qui nunquam aliquam [illegible]
[illegible] cognoscere [illegible] plures [illegible] [illegible] habeat
[illegible] [illegible] quod [illegible] [illegible]
[illegible] Angelus naturalis [illegible] habet [illegible]
[illegible] cognoscendi sibi [illegible] [illegible] species habere
habuit [illegible] [illegible] [illegible] [illegible]
Angelus [illegible] ab [illegible] quam [illegible] [illegible]
[illegible] [illegible] [illegible] species [illegible]
species habuit Angelus [illegible] et [illegible].

R. 320

Ergo [illegible] Exequendis [illegible] supra
supernaturali [illegible] etiam [illegible] infusionem
specierum naturalium. [illegible] ut quod [illegible] [illegible] loquitur
universalis [illegible] aliquam [illegible] [illegible]
[illegible] ad [illegible] supernaturalis [illegible] naturalis
[illegible] [illegible] [illegible] [illegible]
[illegible] quia [illegible] [illegible] Deus [illegible]
infudit ad [illegible] specierum naturalium [illegible] supernaturalis
[illegible] species cognitionis supernaturalis infudit Deus Angelis
[illegible] plenitudinem: [illegible] tamen plenitudinem infudit [illegible]
species naturales aliquin non infudisset Deus [illegible]
[illegible] specierum naturalium: [illegible] Angelus habuit [illegible] species
sibi [illegible].

R. Secundo [illegible] Angelus [illegible] 321
cognoscere quidquid cognoscitur [illegible] [illegible]
[illegible] cognitionis [illegible] [illegible] Angelus [illegible]
[illegible] ut habeat [illegible] cognoscit [illegible] que

[illegible] mundus sedere in [illegible] prout quae
illud operatur et [illegible] atque in Angelis habet [illegible]
per alterum [illegible] talem divisionem [illegible] sunt haec namque
[illegible] dicunt, alias sunt [illegible]
[illegible] Angelis tantum [illegible] haec ratione est
[illegible] in [illegible] ab [illegible]
[illegible] infinitum [illegible]
in aliis [illegible] quare [illegible] videlicet eas [illegible]
[illegible] sine qua [illegible]



perfecte cognitione [illegible] debita, tunc denique ne singulae [illegible] quolibet instanti ignorantiae rerum existentium [illegible] [illegible].

Dices: ratio facta [illegible] probare Angelum habere species infusas a Deo rerum [illegible]. [illegible] possibilium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] gloriosa Deo tribuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] species possibilium. [illegible] primo [illegible] [illegible] primo [illegible] illarum creaturarum [illegible] possibilium. [illegible] [illegible] [illegible] possibilium infusae Angelo ab initio repraesentant earum possibilitatem [illegible] 392

Sectio 2a

Species possibilium infusae Angelo ab initio repraesentant eorum possibilitatem

[illegible]

[illegible] praesentare [illegible] non repraesentare creaturas: [illegible] possibilem in sua [illegible] sicut non repraesentare creaturam [illegible] possibilem non est repraesentare omnes [illegible] creaturam. [illegible] [illegible] quia quae repraesentat omnes homines [illegible] non repraesentat [illegible] creaturam [illegible] sicut [illegible] cognoscimus quemlibet [illegible] [illegible] cognoscimus [illegible] creaturam [illegible] quae non existunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] repraesentare, possibilis [illegible] non repraesentare [illegible] [illegible].

SD3 Ad [illegible] quia diversus modus cognoscendi exigit diversa [illegible]: modus enim cognoscendi [illegible] exigit [illegible] [illegible] modus [illegible] cognoscendi [illegible] et non [illegible] [illegible] modus cognoscendi possibilis [illegible] [illegible] [illegible] est diversus modus cognoscendi [illegible] [illegible] creaturam [illegible] [illegible] exigit [illegible] [illegible] [illegible] quae cognoscit [illegible] possibilis [illegible] [illegible] quae cognoscit [illegible] creaturam [illegible] [illegible] cognoscendi possibilem [illegible] est [illegible] [illegible] [illegible] sequuntur duo [illegible] [illegible] [illegible] cognoscendi creaturam [illegible] [illegible]: [illegible] [illegible] [illegible] cognoscendi.

Ad 2 Secunda quia [illegible] repraesentat [illegible] possibilem [illegible] non repraesentat [illegible] quando est futura aliquando [illegible] [illegible] cognoscit [illegible] [illegible] [illegible] futuram: [illegible] [illegible] [illegible] repraesentat possibilem [illegible] [illegible] [illegible] quando [illegible] [illegible] quia [illegible] [illegible] possibilis ad futurum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] futura [illegible] [illegible] [illegible] [illegible] [illegible] futura

[illegible]
[illegible]
[illegible]

Q[illegible] 925
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Q[illegible] 926
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Quaesque consequenter

§27 quo sequatur Bellarmus ob separado species demanare pro esse a substa Angeli longius [illegible] quales [illegible] et aliquando ab eis [illegible] ita ut nihil neque ab obiecti aliquo ... a Deo in [illegible] sed [illegible] et [illegible] ... [illegible] Angelus ab initio ... creationis habet species omnium exentium, et aliquas desertas [illegible], quod tamen de sit ... aliorquin extare habuisset species [illegible] ... excepta secretarum cordium, quas tamen non [illegible] et demanare per se a substa Angeli ... particulari per se ab ea demanare eundem et ubique [illegible] ... rursus ab eo ... naturali separari ... [illegible] signa [illegible].

Dicta deinde quia species naturales

§28 ... per se demanare ab una ... naturali [illegible] ab illa ... particulariter ... [illegible] et omnes species ... specierum [illegible] species quas Angelus habuerit in [illegible] instanti sunt naturales separabiles ab eo ... species ab eius substa ... Deus ... creauit ... creaturas ... [illegible] ... Angelus species [illegible] ... [illegible] ... species [illegible] ... species quas Angelus habet ... naturales separabiles ... [illegible] ... naturali [illegible] Angelus ... species quas Angelus habuit

ab initio & sunt impassibiles ab eo, et Deus non dimanant
effluxum naturae ab ipsis subinde. Sectio 3 ponuntur
in nulla circumscriptiva duratione.

Sectio 3a.

Ponuntur in nulla circumscriptiva duratione

1° Opp. multis 349

quia faterer Angelo infinitas esse perfectiones omnes
inter se compositum cuius spatium [illegible] ut sunt a
[illegible] pro quantum primo quia ex possibili [illegible]
spatium ex quibus sunt infinita [illegible]
[illegible] illarum esset quoque infinitum: quodlibet [illegible]
[illegible] magnitudinem ut [illegible] spatium ut patet in [illegible]
et in [illegible], quorum quodlibet [illegible] spatium.
[illegible] de facto dari in Angelo infinitas spatiis, quod
sequitur [illegible] falsum est. [illegible] idem [illegible] pro secunda
[illegible] falsum est. [illegible] Angelus posset [illegible] infinita [illegible]
[illegible] inter [illegible] [illegible] quorum [illegible]
[illegible] inter [illegible] et completa ad omnia [illegible]
[illegible] [illegible] adaequata quantum [illegible]
[illegible] [illegible] Angelus non [illegible] infinita
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] magnas [illegible]
[illegible] Angelo [illegible] Angelus non habet spatium [illegible]
[illegible] compositum cuius spatium [illegible].

Leonardus 350

At l[illegible] cuius pars nec [illegible] obstat [illegible]
[illegible] indicum, quibus et productae species rent [illegible]
[illegible]: tunc enim [illegible] species [illegible]
[illegible] indicum quando [illegible] singulares imagine
[illegible] speciei [illegible] et [illegible] quando [illegible]
[illegible] quando, tunc [illegible] species [illegible]
[illegible] [illegible] ipsi [illegible]
[illegible] dant [illegible] merito [illegible].

Quam ..... autem
351 nondum [illegible] simul [illegible] omnia [illegible]
quam simul [illegible] [illegible]
[illegible] ad omnes simul [illegible]: [illegible]
[illegible] ad omnia simul simultate [illegible] ut dict[illegible]
[illegible] simultatis [illegible] omnes [illegible]
[illegible] simul [illegible] tamen has simul [illegible]
[illegible] humano qui simultate species [illegible]
[illegible] quam hic [illegible] quae hic [illegible]
ad eas omnia [illegible], licet [illegible] ad eam
[illegible] simul [illegible] neque [illegible] simultatis [illegible]
[illegible]
352 [illegible] quam [illegible] quam hic [illegible]
[illegible] aliquas [illegible] in fin
[illegible] neque [illegible] cum [illegible]
[illegible] ad omnia [illegible]
[illegible] adhuc [illegible]
[illegible] quam ad aliud [illegible] ad [illegible]
[illegible] omnes [illegible] species [illegible]
[illegible] nunc [illegible] [illegible]

a quo [illegible] Angeli debuit ad [illegible] [illegible]: nam in [illegible] communicat. Angeli [illegible] sunt magnae [illegible] communicat [illegible] quia id [illegible]

Aliquando [illegible] 353

[illegible] ab [illegible] de novo infusae [illegible] [illegible] applicatur [illegible] debeat ad [illegible] eorum quibus [illegible] [illegible] aliquando vero ab Angelo [illegible] [illegible]. [illegible] quam in [illegible] humano [illegible] [illegible] [illegible] [illegible]

[illegible] 354

[illegible] [illegible] [illegible] quam [illegible] habuit [illegible] [illegible] secundum [illegible] secundus quae [illegible] [illegible] habuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quales sunt Angeli [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] 355

Q. [illegible] quia Angelus est

quid medium inter Deum et creaturas rationales. Deus enim
in se ut secundo actualiter intelligit creaturas rationales
creatas et ut prius posse in eodem instanti [illegible] pro [illegible]
[illegible] tamquam tabulam rasam. Angeli quidem
[illegible] creari debent in eo primo instanti completo. [illegible]
complementum sunt species omnium rerum et omnium rationum
quas aliquando cognituri esse. Et deinde, quia Angeli
sunt creati in statu perfecto, et non sicut homines qui
paulatim acquirunt suam perfectionem [illegible]
[illegible] differentiis esse. Si non sunt creati in statu perfecto
non in primo instanti habuissent species rerum omnium et rationum
quas diversis temporibus cognoverunt, nam per eas [illegible]
eius paulatim perficeretur; omniumque rerum et rationum
aliquando notitiam habuerunt Angeli [illegible]
[illegible] a primo creationis instanti.

Ad secundum argumentum

36 Quamvis nos non [illegible] pars [illegible] dicit [illegible]
ad [illegible] esse [illegible] aliquid [illegible]
[illegible] Angeli [illegible] complete [illegible]
[illegible] quia aliquando cognoscunt secreta cordis et futura
contingentia libera ad [illegible] cognitionem Angelorum [illegible]
inter Deum et creaturas, quia Deus omnia [illegible]
cognoscit animas vero [illegible] in primo instanti non cognoscit.
Angelus autem a primo instanti non omnia cognoscit sicut Deus,
[illegible] ut anima [illegible] aliquid. Deinde Angelus [illegible]
[illegible] inter Deum et animam quia Deus [illegible] ad omnia [illegible]
[illegible] complete animas vero in primo instanti [illegible]

quod [illegible] complete

nihil species [illegible] ab obiecto [illegible] aut ... [illegible]
[illegible] [illegible] [illegible] rerum omnium cuius [illegible]
ut anima [illegible] [illegible] [illegible] ... aliquam vero non

Non ... Angeli ... in statu ... [illegible] 353

...
...
...
...
... alias
et aliarum [illegible] absque [illegible] [illegible] 358
statu ... quod [illegible] Angeli ... ab obiectis de novo

...

nunc ... Angelo ... quando omni

...

...

... Ncao 359

... Cruis ... quod ...

25 35

nis, plenius adhuc nisi omnis nequidem sub[illegible] comparar plures longe dotibus, a quibus [illegible] cui non possint. [illegible] [illegible]. [illegible] ad [illegible] [illegible] [illegible] species [illegible], sicut virtus humana ad primas [illegible] mali [illegible] species angelicam [illegible] fuit [illegible] quam virtus. [illegible] angelo in [illegible] [illegible] habuit [illegible]; ut tamen virtus humana non [illegible] ad [illegible] [illegible] mali.

860 Dices, Angelus primo instanti creationis virtutes angelicas adquisivit [illegible] aliquas omisso. [illegible] virtutes Angelicas adquirere species [illegible] neque [illegible] [illegible] adquirere [illegible] saltem homines [illegible] species debet [illegible] adquiri, quando [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deus illas infudit. quod [illegible] [illegible] ad [illegible] [illegible], [illegible] has [illegible], eas [illegible] [illegible].

Distinctio

861 Nunc quo Angelo ab initio debent species [illegible] connaturalem [illegible] [illegible] cum omnibus. Species enim [illegible] media ad cognitionem [illegible]. Cum autem de [illegible] debent etiam media [illegible] [illegible] debitus [illegible] [illegible] a [illegible] ut [illegible] illius [illegible] [illegible] in calore [illegible] [illegible] [illegible] [illegible] [illegible]

22

p̄llāre a Deo iis quibus debentur: ergo species p̄stitutae dimanant a Substantiis Angeli. Prob. quia sicut ex potentiis comitantibus substantiam p̄stitutae dimanant ab ea tanquam proprietates illius, ut dictum est de calore et frigiditate. ... species sunt accidentia per se connaturalia substantiae Angeli, igitur sicut proprietates quas habuit ab initio creationis suae consequuntur: ergo dimanant p̄stitutae ab Angelo tanquam naturales proprietates illius

Resp. 362

Arguitur: Species ab initio debentur propriis ... debito indebito ... debito debitae ... nam ... ne ... quae ... extituerunt ... alias ut naturales p̄stitutae ... aliae species ... debiti ... Angelo, quare species ... Angelo ... illius proprietates, cum ... illis p̄stituti ... naturaliter.

Dicendo ... 363

manat ... quare ... calor ... p̄stitutae dimanant ... in sub nant ... in ... na ... dimanant ... Angelo ... quando ... quando ... no

speciis minori. Alioqui sequeretur non posse homines... ut dictum est... Unde universaliter verba falsa est quia non omnes species pro suo arbitrio multiplicant... Angeli ut patet in speciebus creaturarum... tamen possibilium quarum species non habent Angeli... antiquiora etiam eis manifestantur... universalibus speciebus quibus ...

Sectio 2a.

de universalitate specierum quibus Angelus utitur

862 Species universalis inquiruntur dupliciter quae plura repraesentant... non quidem quatenus repraesentant ... aliquid commune, in quo plura conveniunt quas ut certum... Angeli non repraesentant ... communi... in individuis... unde illae species ... universalis, alia quae plura repraesentant individua quae ... et quidem nullum ... repugnare quod species ... possunt repraesentare communia ... sicut non repugnat ... cognitionem repraesentari ... plura ... praedicatio.

863 Unde colligitur ... quo universaliores sunt species eo ... Angelo ... species repraesentant ... humanam quarum ... repraesentant ... homines

cerentes, Et de alio sunt dic a [illegible] quam quo-
libet [illegible] hominis et [illegible] in illo sunt
unius [illegible] omnes hominibus [illegible]
dicebatur in illo Angelo [illegible] sunt [illegible]
universaliores quam [illegible] in [illegible] secundo [illegible]
[illegible] et universaliores, [illegible] in [illegible] et in [illegible] sunt [illegible]
[illegible] et minus universales quam [illegible] secundo [illegible]
[illegible]

[illegible] Rogatum ergo utrum Angeli ad min-
[illegible] habent [illegible] [illegible] [illegible]
universalis [illegible] convenit [illegible]
[illegible] illas [illegible] quae Angeli minus [illegible]
[illegible] [illegible] minus universales [illegible] [illegible]
de [illegible] divinam [illegible] [illegible] quae [illegible] aliquid
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] aliis [illegible]
[illegible] Angelis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] chorus [illegible] aliis
[illegible] [illegible] [illegible] universali [illegible] in [illegible]
[illegible] ad plures [illegible] [illegible]
[illegible] in ordine ad plures naturas [illegible]
[illegible] [illegible] aliis [illegible] quolibet Angel-
[illegible] [illegible] [illegible] universali-
[illegible] Angeli [illegible] [illegible] in [illegible]
[illegible] quae etc. 366

ad plures individuos ejusdem speciei, et modicum dicitur in ordine ad plures naturas speciei diversas. Dico

367 3[o] Angeli utuntur speciebus universalibus quarum numquam pugnat Angelos uti aliquibus speciebus sicut non repugnat eos uti cognitionibus universalibus quibus confuse et generaliter cognoscant, id est cognoscunt talibus speciebus quia non sunt multiplicandae entia sine necessitate. multiplicarentur autem sine necessitate species Angeli si non uterentur universalibus si quidem cognitiones Angeli quae fieri possunt per paucioribus speciebus fiunt per plures: ergo.

368 Dico secundo non repugnat Angelos diversos cognoscere speciebus universalioribus, et particularibus quas Angeli inferiores: ratio est quia non repugnat Angelos superioris hierarchiae uti universaliori specie quam omnia cognoscat sibi subiecta aliud non repugnat Angelos secundae hierarchiae uti duabus speciebus quibus cognoscant sibi aequalia et inferiora et altera quae superiora cognoscant, et ulterius non repugnat quod Angeli infimae hierarchiae utantur una specie qua cognoscant inferiora, et alia quae cognoscant sibi aequalia, et 3a qua cognoscant sibi superiora

intuitive omnino nullas videt abstractio. atqui eo ipso
non repugnat Angelos per species ut [illegible] cognoscere
universalioribus et particularioribus quae inferiores ut videt
in praedictas hypothesi: ergo non repugnat Angelos superiores
per species universalioribus, et particularioribus quae
inferiores.

Dico 3°. Angeli quo superiores sunt 369
eo universalioribus, et particularioribus utuntur speciebus
est, quia Deus infundit Angelis species magis vel
minus perfectas ratione perfectionis eorum atqui species quo
universaliores sunt eo sunt magis vel minus perfectae in
eo quod sunt magis simplices et magis repraesentant
perfectiones simpliciter, et repraesentant
sunt perfectiones specierum: ergo Angeli quo superiores non
eo particularioribus, et universalioribus utuntur speciebus.
[illegible] quia Angelus ratione majoris perfectionis [illegible]
cognitione magis universali et plura [illegible] repraesentat
[illegible] magis dicta ergo [illegible] ratione majoris perfectionis
[illegible] magis communi [illegible] repraesentant
[illegible] videt [illegible] cum speciebus et
cognitionibus [illegible] quae una sit virtualis
et alia [illegible] repraesentatio.

Contra [illegible] 370

Angelos ? Hierarchiæ sia sibi æqualis dt influxus
agnitæ unicæ speciei & duplicibus (?) inferioribus
dt altæ sibi æqualis et inferioris 3, duplici una
sibi superiorem altam æqualem dt 3 ad inferiora
[illegible] sibi æquali [illegible] inter [illegible]
[illegible] Angelorum dt [illegible] [illegible] multo
hic [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ex dictis
facile solvi possunt. Qqo 3a de locutione An
gelica [illegible] [illegible] [illegible]

Qqo 3a

de locutione Angelica

Sectio 2a

811 [illegible] [illegible] [illegible] [illegible]
[illegible] linguas Angelorum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] linguas [illegible]
[illegible] Angelos loqui ut [illegible] Angelus [illegible] [illegible]
[illegible] [illegible] [illegible] linguis [illegible] [illegible]. dt Angelorum
[illegible] lingua Angelorum locutio [illegible] [illegible]
[illegible] hom [illegible] homo cum hominibus [illegible] Angela

[illegible]

Per exemp. dicit Angelus ad Mariam clemens dicit quod vetus nouo legis test. unde Angelorum inter se loqui-
tio apparenter colligitur demque et Vitaliorum loquutio
cum hominibus tum in vet. tum in novo testamento, ubi tertio
de Angelis loquutis cum Abraham et Moyse et aliis;
tum in novo ubi dicitur eos loquutos cum beata Virgine,
Zacharia et mulieribus in monumento.

Ratio 352

Sed concedit Angelorum loquutionem quia eam exigit
moralis civitas, quam inter Angelos intendit Deus, cum
inter membra cuiusque communicabilis spiritualis ratio quam
bene requiritur Distribuentes. ut a Deo et ordinatae sunt
quae ... Solomon canit, quod si conceptus
non ad instructionem mutuam manifestandi. Omnes quoque doctores
habent. Quare hanc doctrinam omnes Theologi suppo-
nunt cum D. Thoma. difficultas est quomodo loqu-
antur cum sint puri spiritus nec habent vocis malis quibus
[illegible] conceptus manifestant ut homines.

Ad 2 353

Ergo laicus ... dicunt Angelos loqui per duas
... mortalis aloquentes ... hominem ...
... imaginis ... quaedam quid ...
Respondeo ... cum nullus ... ab alio ...
..., sed ad ... [illegible] ut ...

q omnia c ïventia p lantas &c q n vivit q augmen-
tus actu qd mere p ou se sclut neque bul (?) huius sensit
q rationis mere extrinseca et quamvis ipsis n producit
nec hos Angelis ac amat p intellectionem aut amorem c aque
q mere pariter sciat ... Angelus mentalis quo Angelus
alius audiens ... Angelis loquens ... quo
audiens ... vivit vitas intentionalis ut ...
Angelus n loquitur ... Angelus aloquens in aud
... hominem ...

358 ... qd omnes ... sufficiens ad producendum aliquod
... illud producere ... subiecti capax
... Angelus loquens
... sufficiens ad producendum ... mentalis
... audiens ... subiecti capax ... Sequitur
... producit ... Angelus ... Angelus
... loquens ... producere ... mentalis ... audiens
... loqui. ... Quaeritur

359 ... quando ... Angelus loquens ... sufficiens
ad producendum ... mentalis ...
... enim Angelus loquens qua
audiens ... loquendo solus ... producere
... mentalis ... producere ...

Quia nullus vivens ex statu viae per actiones ab extra provenientes, cumque Angelus naturaliter loquatur cum Angelis, fit inde non posse loqui cum illo [illegible] ad quem audiens nunc [illegible] audire sciat.

Secunda 856

2a Conclusio. Ab homine autem Angelus [illegible] [illegible] ordinat [illegible] loquitur [illegible] audiens [illegible] quae ordinat [illegible] [illegible] audiunt [illegible] loquuntur [illegible] quae ab audiente cognoscuntur [illegible] loquuntur [illegible] ut [illegible] fit Leonardo qui [illegible] [illegible] alterum [illegible] quia [illegible] conditio [illegible] aliud quam [illegible] loquentis quae vult [illegible] quae ab audiente [illegible] voluntas [illegible] [illegible] locutio Angelica [illegible] minor quia [illegible] locutionum audiens [illegible] loquens [illegible] enim [illegible] locutionum [illegible] ut [illegible] in locutione humana [illegible] ratione [illegible] voluntatis ordinantis audiens non [illegible] loquentis [illegible]

Quaeres quia audiens 855 [illegible] loquentis et audiens [illegible] [illegible] loquentis [illegible] aliter [illegible] non [illegible] [illegible] [illegible]

sua superior Angelus ratione voluntatis alius non est
orta illi subordinatio in agendo qualis unus An-
gelus alius non subordinatur, id est proximus ab aliis dis-
tinctus ab alio, sicut patres apostolo, et homo alter
Angelo magnus in operationibus vitalibus; per voluntatem
locutionis voluntatis ordinantis conceptus loquentis ad au-
dientem, hic non percipit conceptum loquentis, quia ob
defectum ordinationis non sufficit explicat locutio Ange-
lica.

358 D. A. Ad haec eximius Doctor clamen-
tes Angelos loqui per conditionem speciei impressae
conceptus loquentis inaudiunt, sed quam audiunt
percipit conceptus loquentis sufficiens est quia An-
geli dum loquuntur libere loquuntur, ita ut nemo
loquatur ut possit non loqui, igitur requiritur etiam
ad loquendum, et conceptus loquentis non libere, id naturae
conducit sua species hic omnino naturae conducitur
ab obiecto ut patet in ...bus speciebus obiectorum
tanto similium quam ingredientium per naturam produ-
cuntur a suis obiectis: ergo Angelus non loquitur per pro-
ductionem speciei impressae a conceptu loquentis inaudien-
te.

359 Dices: Angelus libere loquitur non

quia species nec obiecti non necessario producitur, sed dependet a voluntate saltem permissiva loquentis adeoque per eas possunt Angeli libere loqui. Sed contra 1o quia species aliquorum obiectorum producuntur ab ipsis independenter ab omni voluntate: ergo etiam conceptus producitur per species obiecti loquentis. Contra secundo quia species subiecti Angeli producitur necessario et independenter a voluntate audientis species: ergo etiam species obiecti patitur eas, quia voluntas Angeli habet saltem aequale dominium supra operationes speciei subiecti ac supra operationes ipsas operationis ergo si voluntas Angeli non potest impedire productionem speciei impressae speciei subiecti nec potest impedire productionem speciei impressae ab obiecto.

386 D. A. Sa. defendit Angelum loqui per productionem speciei impressae, alii vero Angelos loquentes immediate. Suarez et alii quos etiam impugnat, quia ille locutionem quam producit [illegible] ad cognitionem ab audiente illius ducat in cognitionem obiecti loquentis, ut licet [illegible] omnibus locutionibus; [illegible] hanc enim Angelus loquens non producit [illegible] verum ad cognitionem ab audiente illius ducat cognitionem obiecti loquentis, siquidem non producit speciem in audiente, et Deus illam producit; loquens autem (sicut qui agit huic producit visionem [illegible]

qu verbis non ergo Angelus non loquitur per productionem talis speciei. deinde quia locutio et verbum debent cognosci ab audiente, ut constat in reliquis locutionibus praecipue externis: sed productio speciei non debet cognosci ab Angelo audiente: species enim non per se cognoscuntur, sed ducunt in cognitionem obiecti: ergo locutio Angeli non consistit in productione speciei. impugnatur tandem quia ille loquitur qui producit locutionem: sed ore sancto, Deus producit speciem in ... si productione consistit locutio: ergo Deus loquitur ... Angelis, ... necessario asserit, et ...

Sectio 2a

Vera Sententia proponitur et probatur

381 Difficile admodum est circa locutionem Angelicam iudicium ferre; nihil ominus quae magis placuit et minus difficultatis videtur habere, ... Angelus licet mutuas ... vitandus locutionem ... verbis internis et externis et loqui est producere verbum, ... tamen interius producere verbum internum et loqui interne: verbum autem externum est producere ab ... quod distinctum ab interno quod ... unde externe loqui est ut constat in verbis vocalibus et scriptis, quae sunt alias ... interius producuntur. unde probatur

Angelum posse loqui alteri producendo in illo verba externa quamvis talia verba producant aspera; qz exlt, l. fraletha. drz qual. ab intus Angeli loquens [illegible]

Jam vero in hac difficult. asseres Ang. 382
huj. ipsi loqui cum Angelo signis vocalibus et scriptis quibus homines loquuntur atque hieroglyphicis et aliis quem dicant [illegible]; quia hi communes sunt significationes saltem ad placitum, ideo significatio cognita ab Angelis [illegible] Angelis [illegible] Angelo minor liquet quia Angeli hinc callent omnes gentium linguas, caracteres hieroglificos et omnes voces externas quibus homines loquuntur [illegible] Angeli facile possunt producere [illegible] et omnia [illegible] talia [illegible] loquitur [illegible] signis [illegible] cognat.

Verbis tamen Lo, loqui [illegible] 383
[illegible] Angelum [illegible] qui etiam loquuntur hieroglyficis nobis [illegible] loquendi [illegible] imaginatio ubi tamen loquuntur. Quod hanc loquutionem non posse Angelo [illegible]

int[er] se loqui, sicut neq[ue] corp[ore]os, q[ui]d talia signa
q[uod] conceptus cognitio sunt ab aliis sicut cognitio
sunt ab aliis, quando producunt[ur] ab hominibus.

388 Secundo est Fortune Angelus p[ro]p[ri]e loqui cum alio q[ue]
productione signi spiritualis, aloquuntur in audiente
q[uo]d signum sit significativum [illegible] loquuntur. hanc sententiam
defendo cum doctis [illegible] quam ch[...] [illegible] docuerunt [illegible]
[illegible] ejus Becanus. licet eas auctor imp[...]
et difficilior aliis dicendi modus [illegible] [illegible]
[illegible] quam [illegible] signa spiritualia sunt
[illegible] nullo [illegible] [illegible] apparet repugnantia: [illegible]
[illegible] dant[ur] signa materialia [illegible] [illegible] [illegible]
[illegible] [illegible] signa spiritualia [illegible] spiritualis
[illegible] [illegible]. [illegible] [illegible] [illegible] Angelus [illegible]
[illegible] Deo et [illegible] [illegible] [illegible] [illegible]
sunt signa spiritualia [illegible] spiritualis. [illegible]

389 [illegible] signum producti ab uno Angelo in alio [illegible]
loquitur producens [illegible] [illegible] [illegible] producat signum: [illegible]
Angelus p[ro]p[ri]e loquitur cum alio [illegible] productione signi spiritu-
alis significativi [illegible] aloquuntur in audiente [illegible]
[illegible] [illegible] talia signa Angelus producens manifestat
alteri [illegible] [illegible] [illegible] [illegible] [illegible], tanquam [illegible]

signa manifestiva cum quo angelus requirit
ad loquendum.

Respondebis utrum talia signa sint natu- 385
ralia l ad placitum: non loquor, quia est natura nam quem-
admodum politica sunt signa naturalia naturaliter significativa
rerum materialium, ut gemitus tristitiae, et risus laetitiae, ita
politica sunt signa spiritualia naturaliter significativa
rerum spiritualium: immo de facto dari eiusmodi signa
videmus in persona. Secundo, ad providendum talia signa
sunt esse sibi quibus Angeli loquuntur: nam aliis significari
audientibus: nec sciunt eiusmodi signa per electionem signif-
icare ad placitum scilicet institutionem a quibus [illegible] pro-
videre [illegible] Angelicam ut probat illius auctoritate [illegible]
[illegible] sapientissimus, de mediis quibus possunt Angeli
invicem conversari et sociabilem vitam agere in aliis
[illegible] communicando: unus autem ex mediis est institutio huius-
modi signa cum quibus significationis Angelis infunde-
re a creationis instanti, ne aliquamdiu tandiu intermi-
tat idest elinguis donec ipsi sub breve eiusmodi signa insti-
tuant, quam ~~concludit~~ ibi.

Circa p. concluditur 386

[illegible] hic adversus communis sententia nam dicunt
non Angeli loquuntur per signa ad placitum de [illegible]
[illegible] [illegible] circa significatione.

talis signorum cum signi ficatio ad placitum imponatur volunt plures [illegible] convenientes in eas significationes quas voluerint. Dicimus dicatur tum omnino. Si Angeli prius convenirent circa tum, certis signis ad placitum medio quo loquerentur instituerentur prius haberemus loquendi quo quisque non aliter assequitur etiam non futurum voluntatem ac proinde loquendi Angelici necessario conveniendo ad placitum, id est medio quo prius loquuntur aliquibus signis. Concludit inquam hinc obiectum accurate talia signa esse instituta ab eo cum quae significationem Angelis inferiorem ut supra diximus.

388 Instes 2o: Quia signa non possunt Angelis loqui cum Angelo distante et cum sibi proximis non est, quia tunc Angeli adhuc substitutive non possunt esse in distantia quin consequentur per media utrasque videre, et loqui per signa etiam loquentis in auditu, scilicet per detectio signi ab illo interiori sequitur quod talia signa non possunt Angelis loqui cum distante, ideo sunt cum sibi proximis nec in hoc est aliquid inconveniens quia cum velocitas Angeli tanta est ut in ictu oculi possit a caelo in terram moveri, et Angelos vero cum distans ratio sit facere. Secundo quia Angeli loquuntur sine fugitivum et cetera. Ut habitus est in audientibus, etiam innumeris convenientes Angeli qui loquuntur sint proximi. Ergo omnes Angeli possunt pervenire et sic Angelus loquitur

penitrans in quolibet Angelorum rario in omnibus illis
possit simul loqui in illis per ducendo signa sui intentionem
significandam.

Dices, Ista harmonia jam? sermo 388
loquendi Angelorum ...bus ex pluribus ... unus cum alio
... loqui secrete. Quia signa naturalia ...
et ea cognoscit respiciant quod sig significant, sed quilibet An-
gelus cognoscit signa quibus alius alii loquitur, ergo non potest se-
creto unus alteri loqui sicut homo quicumque pluribus lo-
quitur nemini secrete loquitur, quia voces signi ficatas
omnes intelligunt. Probatur minor, quia Angeli dicuntur
... omnes ... ac proinde debet ... signi
... quod unus cum altero loquitur. ... tamen aliquis ...
... loquendi Angelis cum hominibus ... quod ...
... possint inter se privatim et secrete loqui ...
cum talis loquutio magnam ... ad ... publi-
cum Angelicum.

Resonando ... ad ... 389
... et ... et ... quia sicut ...
omnium statim ... Deus infundat Angelis ...
sicut ab ... ... cordis
... eadem ratione ... ... quibus
Angeli loquuntur ... natura ... res publica
Angelica sicut humana ... loquendi, quo ...
possint inter se secrete loqui et privatim ...

ad qd aut ap̃timas sunt signas diss istius ab aliis s-
dicitur in quibus consistunt alloquenti.

Rogatur de

380 inde an sit signas in quibus loquentes Angelis possu-
mus possunt Angelis loquens manifestare et audiens discernat
aliis inter diversas locutiones requirunt ex quarum cum
indicari aliis vero tales conditiones competentes ei dicuntur
ubiq. quo Angeli loquentes possunt Angelis Angelis manifestare
igitur Angelis loquens dicuntur signis Angelis quae signa non
habet ut quae manifestativa signum aliqua manifestatio esset quod cum
indicatur. Et igitur tale signum dicuntur. Non sit tamen instituit
signis naturale ignorans significationem quibus significat ut
creat quo praedicatum: & quibus signas sit Angelus com-
lo manifestum.

Quaeritur Angelus loquatur signas amplia-

381 tius facilius ergo per manifestum audienti quam cum hic signas
382 nullo haberit commixtionem cum aliis ad perfectione suorum objectorum
et habebit in vocibus significantibus ad placitum Angelus ma-
nifestatur sic ut quamvis non sint signis. dicuntur in uno
pluribus Angelis id qd dictum est manifestatum. Angelis non
loquendo sine viatoribus et damnatoribus, praecindendo ab
statu eorum explicatas quae illis conditione naturam, quia Ange-
li beati sunt impeccabiles et carent mendacii incorrecti.

q.

Rapabiz 392

quomodo ingendi sunt. Sic dum communicare debent Angelorum linguae ii eorum intimo uo, sic dum intendere Angeli non loquuntur propter aliquod malum sicut nos loquimur per instrumenta mala oris et linguae, id propter nos spiritu-alium quem influximus confunditur et interlabitur atque adu-nimus eorum, quod Angeli non loquuntur propter malum conservam eum incorporei sunt id est spirituales.

Illuminare 393

Angelorum [illegible] quomodo dicat cecis in his quod omnes in aliis Angelis aliis illuminare et apud hierarchiam primam [illegible] ex Dionisio et manifestare hierarchiarum. [illegible] illuminatio veritatis ignotae manifestatio et communicatio de spiritu in [illegible] Angelus alios illuminat dicendo et influendo in illos manifestando illis aliquam veritatem quae ipsis erat ignota, [illegible] erat. Per [illegible] Circa Dirandum quondam Angelos alios illuminare nam superiorum inferioribus occultorum et ignotarum dicunt, et manifestant ipsis, id est illuminare occultam veritatem aliis manifestare: [illegible] [illegible] Psalmi 23 quis est iste Rex gloriae unde [illegible] quedam Angeli mysterii ascensionis Christi Domini [illegible] interrogasse ab aliis, ut docerent ab ipsis [illegible] mysterium.

Deinde 394

sit ead maior qa quam Angeli inferiores natur. Sciunt et comprehendant omnia obiecta naturalia non tamen ea comprehendunt tam perfecte ac Angeli superiores praeterea quas quod sunt plura quae illos latent licet alii non clare cognoscunt qualia sunt mysteria quae Scriptura vadit, sacra liberas et directa Divinae voluntati quorum Deus Angelos superiores participes facit et Deus reddit ut ea communicent inferioribus assende superiores per illuminare inferiores eisque illis per varias cognitiones praevenire. Statim haec illuminatio ab Angelo superiori mediante locutione et signa spiritualia supra explicata unde infert omnis illuminatio est locutionum non tamen contra quia illuminatio non est qualis eque locutio id de signalibus latio [illegible]. Omnis actione locutio id non [illegible] Disputatio 3a de Voluntate Angelica qq.o 1a an voluntas Angeli sit prolibera et circa quae obiecta. Secundo si non nulla commissa.

Disputatio 3a

de Voluntate Angelica.

qq.o 1a

an voluntas Angeli sit prolibera et circa quae obiecta non nulla commissa.

Lnhum Ang 395

... ceguit ... voltas diquas ... hic ahtologiis ... Plomas gravy ... et huius tractus ... quo nunc ... Angelus ... quia licet ... intellig n. volunt ut ... diadocent. de facto tamen omne intellig. e voliug. et ... correspondet ... ut patet ... omnia ad alias ... vdlg Anglici n. d ... ... intel, neque ... cubinas ... ... defendit ad libay ... ... Angelo ... Angli intelle ... etiam ...

Art. 396

... Do voltum Angeli ... libera ... Angelus ... et libero arbitrio ... Angeli boni meruerunt ... beatitudinem et mali ... atque ... libertate nullus ... aut demeruit ... gratia ... nemo dignus ... cum ... creatura ... Angeli ... meruerunt aut demeruerunt, quia ... libero arbitrio Angeli ... libertas ...

301 Sciendum quoad id quod nomini respondet, sumitur libertas indifferentia ad opposita et amicitia ad unum extremum quam proprie dicta libertas arbitrii definitur a Patre in Lo(mbardo) sententiarum distinctione 24, et a D. Thoma quaestione 24 de veritate: arbitrii liberum facultas rationis et voluntatis ad utrumlibet, seu quae in utrumlibet potest actum flectere. Circa vero eximios Doctores quos reliqui nostri Doctores sequuntur, ita quod positis omnibus requisitis ad operandum, potest non operari.

308 Haec libertas arbitrii multiplex est et in multas a philosophis et theologis praecipue dividi solet praecipuas utique: alia enim dicitur libertas contradictionis seu quoad exercitium, et alia contrarietatis seu quoad speciem sive specificationis. Contradictionis est quae versatur circa extrema contradictoria, ut est ad agendum et non agendum. Contrarietatis quae est ad extrema proprie diversa et quandoque contraria, scilicet ad agendum unum vel aliud, et sic diversa seu contraria, ut sunt amare et odire. Notandum communiter intelligitur inter utramque quae versatur circa bonum et malum, propter voluntatem hoc est tantum libera circa talem bonum libertate contradictionis, non est autem circa libertate contrarietatis, quia voluntas non potest odire bonum ut bonum. Quod si bonum proponatur voluntati sub aliqua ratione mali, esset libera circa libertate contrarietatis, quia malum ut malum neque bonum sub ratione mali potest voluntas velle vel amare,

vix etiam odio haec. Sectio 2a voluntas Angeli libera est etiam circa omnia sua obiecta.

Sectio 2a.

Voluntas Angeli libera est circa quae obiecta 399

Difficultas duplex versatur circa ipsum Angelum et Deum, utrum scilicet Angelus ipsum et Deum necessario amet; nam circa reliqua obiecta libere exercere voluntatem Angelum tam quoad specificationem quam quoad exercitium certum est apud omnes. Est difficultas ergo satis controversa inter Angelum ipsum et Deum non libere quoad specificationem et quoad exercitium amare. 2a sententia affirmativa quam communiter sequuntur docet Angelum ipsum et Deum necessario saltem quoad exercitium amare.

Subiicimus 400

Conclusionem: Angelus libere quoad exercitium se et Deum amat. Probatur quia illud bonum infinitum clare visum necessitat ad suum amorem quoad exercitium ita quod voluntas non possit illum suspendere; sed Angelus se et Deum libere quoad exercitium amat, atque ipse ab omnibus praedictis [illegible] quia adeo bonum infinitum clare visum iudicat et necessitatem ad suum amorem. Probatur [illegible] quia Angeli non cognoscunt infinitum et [illegible] Deum, licet sit bonum infinitum, non tamen naturaliter videtur ab Angelo. Ergo Angelus libere se et Deum amat quoad exercitium.

Sectio Secunda 401

quia licet Angelus non possit cessare a cognitione omnium obiectorum, potest tamen cessare a cognitione huius vel illius determinati obiecti, se applicando ad alia obiecta, neque ipsum non est determinatum ad hoc et illud determinate cognoscendum, ut supra loco superiori diximus, ac proinde potest aliquid et illud cognitione cessare, id est, non quoad actum et illa cognitione sunt, nec se nec Deum naturaliter amat quoad exercitium: quia licet minor licuerit namque bonum incognitum non movet, imo nec movere potest ad sui amorem; quo voluntas Angeli libera est quoad exercitium circa haec obiecta.

202 Sed quia Angelus est ... et liber specificatus ac proinde Angelus cognoscens, quia necessario specificatur potest cognoscere omnia obiecta, quae ... non ita naturaliter tali specie, et unum omnia in particulari cognoscit, id est ut ... hoc obiectum, modo illud in particulari cognoscendo: ergo potest cessare a cum et illa cognitione et ... ab amore ... quae. Sed dicendum quia Angelus non ... cognitione ... ac proinde potest ... in ordine ad cognitionem obiectorum ... id est ... quod ita se et ... cognoscit ... nec se nec Deum naturaliter amabit quoad exercitium, quia ... illorum ratio ... ad sui amorem, ut ... : ergo Angelus nec se nec Deum naturaliter quoad exercitium amat.

Ex dictis infertur. Se

203 Angelus se et Deum amare naturaliter quoad ...

quatenus nunc non Deus possunt odio haberi. ratio est quia neque in Deo, neque in ipsius [illegible] poterat invenire aliquod malum aut rationem mali propter quod ad tale odium moveri possit: et ratio quod ad ipsum cum ipsius, et Deum amat. Infertur Secundo Angelus beatus ratio quod ad exercitium amare Deum sicuti et omnes beati quia per visionem Deum clare vident et intuentur. bonum autem infinitum clare visum necessitat ad sui amorem necesse est quod ad exercitium: quod est.

Dicit tertium, principalis 204

[illegible] [illegible] [illegible] [illegible] bono finito quod etiam includat in se aliquam mali rationem mali tunc eum [illegible], et utraque [illegible] ad sui amorem. Sicut de obiecto ita bono licet finito ut nulla ratione vel mali, neque admixtam habeat aliquam mali sicut illam non habet natura Angeli huiusmodi eum obiectum ita allicit voluntatem ut nullam rationem [illegible] moveret retrahat illam: unde fit quod eius bonitas [illegible] voluntatem necessitat ad sui amorem cuius quidem amor ex defectu [illegible] et [illegible] retrahentis, [illegible] indifferens non possit esse liber.

Dicitur [illegible] L quia 205

extra [illegible] sequitur amorem etiam [illegible] naturalem [illegible] [illegible], quibus Angelus amat omnes alios Angelos, imo et creaturas [illegible] clare visas, [illegible] aut [illegible] vel bon[illegible], et Deum tantum ab initio [illegible], est necessarius quod ad exercitium: quod tamen falsum est

nu[illegible] reddit ab ad[illegible] R[illegible] quia licet ve[illegible] sit bonus finitus ita [illegible] mutare [illegible] ad [illegible] quatenus nil [illegible], [illegible] allic[illegible] ad [illegible] amo[illegible] tamen [illegible] ut [illegible] [illegible] ad [illegible] amoris. [illegible] quia licet in tali [illegible] malitia [illegible] malitia [illegible] [illegible] reddat odio [illegible] tamen malitia [illegible] aliquid novi [illegible] homines, [illegible] de [illegible] ulteriori bonitatis, [illegible] licet [illegible] non reddat dignum odio [illegible] ad amorem. [illegible] quia licet in [illegible] bono [illegible] nullo sit [illegible] malum [illegible] ad [illegible] odium [illegible] aliquo [illegible] ad amorem. [illegible] tamen [illegible] ut amor [illegible] novus [illegible] ex parte [illegible] ultra [illegible] aliqua [illegible] non [illegible] allic[illegible] [illegible] hunc [illegible] reddi [illegible].

Sectio 3a

[illegible] [illegible] [illegible]

[illegible] 1a: [illegible]

Dos amare [illegible] in nobis et in Angelis [illegible] dei, [illegible] Angeli [illegible], et [illegible] conveniunt novo [illegible] quod ad [illegible] quae [illegible] et novo [illegible] in actu [illegible] [illegible] ratione [illegible] novo quod ad [illegible] [illegible] amant. [illegible] arguitur quia [illegible] plurima

obiecta libere quae amamus libere, quia non amamus cognitione necessaria: sed obiecta quae non amamus libere, quia libere amamus amamus necessario quod implicat, in statu viae quo maxime amandi sunt cognoscendi in vobis gratiis in malis quibus Deus. Ex opposito enim, ut conversione est amorem requisita non sufficit in eo stare quod nullam sit necessarius amor quoque necessarius sit et amor liber quando cognitio libera est, ut in aliis.

Obiicitur 2º quia ex nova 207
cognitione qua Angelus re et mos intra cognoscit necessario resultat iudicium practicum immutabile quod iudicat ibi imperat re et suas affectiones amari debere necessario cum amandas: ideo stante tali iudicio non potest Angelus non amare: ergo necessario amat. maior et minor responsum ut necessarium est actionis ex suis principiis de iudicio practico et imperio monastico. Ergo quia iudicium est obiecto tandem immutabile quamdiu nulla occurrit ratio mutandi iudicium cum suppositis. Angelo deficiente tali iudicio nulla potest de novo occurrere ratio mutandi iudicium ad ordinem dicere liberas suas affectiones, ut enim potest causari fastidium ex amore ob defectum delectationis quae cum amore est partim. 208

Primas dixit obiecta in iudicium liberas suas non sunt autem plane falsas: sunt enim falsum est dari implicite in tali quia omnia implicita ab obiecto pulsare. Neque falsum omne iudicium practicum est ex tali implicito: Sed falsum est tale iudicium similiter, utrumque homini hoc potest ante dictare obiectum ad quandam

Dico 2º affectionem non posse voluntatem mutare talis validitatem imo quamvis immutabile sit non posse voluntatem qua ratione affectionem quod dictat quin nova ratio aut motivum ipsi occurrat quia tunc fit cum operatione voluntatis et exercitii vel libertatis.

Unde ad objectionem resp. l negando maiorem

Dico illa omissa nomina. ad affirmationem de quo maxime: iudicium speculativum fundere immutabile est. dico iudicium practicum nego et sufficienter ad naturam eorum. Angelus enim tale iudicium practicum non determinavit, imo illo parum erante et dictante affectum libere amare potest illud non amare adhuc eius affectus quia potest cum illo iudicio practico dictante actiones conjungere actiones omittere ratio quia tale iudicium solum proponit bonitatem obiecti finiti alliciendum ad amorem non tamen necessario rapientem aut necessitantem voluntatem ad illud amplectendum dictatur 3º quia cum repugnatur Aristo sine ulla ratione mali et deinde in omissione amoris cum nulla proponit ipsa ratio boni in casu Deum naturaliter amat: & Angelus amat Deum naturaliter quod ad exercitium. maior liquet quia bonum absque ulla ratione mali proponitur non potest non amari. id obiectum quod non potest non amari, amat naturaliter quod ad exercitium quod est.

Dico

Ista maior nominis cuius gratia de quo bonum est, non potest non amari. quod ad specificationem et quod ad exercitium nego: bonum enim propositum sine ulla ratione mali necessitat ad amorem quantum non potest odio haberi non tamen necessitat quod ad exercitium

atque adeo potest non amare quia illud bonum infinitum clare visum
necessitat quoad exercitium sui amoris nec vagari in omissione amo-
ris Dei nullam apparere rationem boni in ea omissione re-
quisitam exercitium libertatis, quod potest movere voluntatem ad omissionem amo-
ris obiecti ipsam non rapientis ad amorem qualiter illud rapit bonum
infinitum clare visum.

Obiectio 2o

quia Angelus amat se naturaliter et ex hac dilectione sequitur amor naturalis Dei: ergo
Angelus amat Deum naturaliter. Respondeo negando minorem quia Angelus naturaliter se
diligat et actus eius quos naturaliter [illegible] [illegible]
[illegible] [illegible] non in iis maiorem rationem et superat [illegible] [illegible]
Angelus unice naturaliter amat. deinde omissa maiore negando minorem. nam
adhuc non Angelus se naturaliter amaret ex eo amore non infertur amor
naturalis Dei: nam quibus aliquis hominibus ipse creat etiam
indigentiam alicuius, libet non illo dependeat, tamen quia
ex materiali secundum non tenetur naturaliter amare Deum: quamvis
amat finem tantum tenetur amare media naturalia ad
illum quem non reponunt extra non vero quae exeunt indigentiam
[illegible]. ut qui amat [illegible] non amat id potius
odio habet peccatum a quo illas [illegible] dependit, et [illegible]
aliquis quod etiam [illegible] in daemone [illegible] amantium non
[illegible] et conveniente [illegible] [illegible] [illegible] quem tamen
non amat id odio prosequitur. ergo ex suppositione quod Angelus se
naturaliter amet non sequitur Deum amare etiam naturaliter. Quaeritur 2a
de inflexibilitate voluntatis Angeli. Conclusio 1a non inflexibilitas
voluntatis Angeli in suis libertatis [illegible].

Ad difficultatem resolutionem notandum duplicem esse flexibilitatem et inf-
lexibilitatem antecedentem scilicet et consequentem. antecedens est quam
antecedenter, et prius naturam quam in una parte actionem reddit
voluntas libere potest aut non potest rem aliquam detrahere: consequens
est ratione cuius potentia quam se in una parte actionem liberè del-
iberabit potest aut non potest se detrahere in aliam. quo
primo procedit de flexibilitate ante quam hic confunditur
cum libertate, atque inde tam certum est Angelos esse ante flex-
ibiles quam est certum esse natura sua liberos necessarium. procedit
difficultas de flexibilitate ad quod dicitur consequens eodem [illegible]
quod est de flexibilitate contra tam scilicet exceptione quod
Angelus in instanti A libere unum extremum eligit alterum
potest in instanti B illud non velle consequenter vel
retractare. Secundo, quoniam procedere de voluntate Angelorum
attenta priori conditione natura et modo connaturali procedendi,
non vero attenta dispositione statui conditionem viatoris
et gloriae, et damnationis.

312 Salsa est [illegible]
ex Suarez Angelico. Dicimus primo voluntatem Angeli esse
inflexibilem in eius liberis et deliberatis electionibus
quibus ex necessitate adhibet Granado. Secunda est
systema quod sequitur docentium, quibus nec Bonaventura
Omnes sed subscribunt. advertendum tamen non dicere quod
quamlibet electionem Angelicam esse immobilem sed eam quae
est plene deliberata: electiones enim imperfecte deliberatas
fatentur esse mobiles et quae sit immobilis
esse Angelorum. Dicunt autem hominis electiones perfecte
deliberatas quae sunt de obiectis quae naturaliter [illegible]

ab Angelo apprehendendo et ad quem apprehensivam ipse Angelus applicat, et non ab alio applicatur sicut applicatur, ideo in illo instanti ad unum et alterum apprehensionem ut eas instruat amorum ele- gerit alicuius de alia quamvis medium sibi, quae ipsa ... Angelus ei nascitur physice flexibilis, et moraliter inflexibilis.

Natura Angeli: voluntas Angeli non est inflexibilis ... immutabiliter adhaeret ei quod semel elegit per auctoritatem et Damasceni libro secundo de fide capite 3 de Angelis, ubi dicitur: Angelis autem eas dilectiones sunt ut nulla alteratione moveri possint, quod ... non ... natura ... dispositione habuerunt ... ex quibus clare colligitur Angelis na- turaliter ... inflexibiles. Omissis aliorum ... Augustini, Fulgentii, et ... testimoniis quae affert Mag- ister Sententiarum, ex quibus omnibus ... apparet: ... constantia Angelorum in bono et de obstinatione in malo illorum attribuunt ... et hac ratione ... natura Angeli, ... de dilectione: ... in- flexibilis ex natura ...

Electione Angeli quia Angelus libere eligens amorem ... libere illum elegit ... et ... ad talem ... immobiliter non adhaeret ... non libere ... eligit ... eo ipso quod libere eligeret amorem ... Ange- lo ratione cuius immobiliter adhaereat amori ... ab eo ... sicut attendunt ad electionem immobi- liter adhaeret, ... per illam ... adhaeret immobiliter

minor ē certae qa sit cl[illegible] liberum illius ergo colitur
amor eius defunctis, et mortuis.

314 Dices quidem Angeli sunt naliter liberi: sunt flexibiles pati con: quia
libertas ē [illegible] flexibilitas. Contra argumentum paucorum tam intrinseci A, quam in B Angeli sunt antecedenter
ly praevio [illegible] voluntas Angeli liberae amans obtineri
in instanti A, nequit illud nasci amare in instanti
B nisi per aliquid, quod ex parte intellectus aut voluntatis illam
necessitet ad amandum in instanti B: si enim voluntas non
necessitat ad continuandum illum amorem, relinquitur pro ant
libera ad non amandum; id nil datur ex parte intellectus aut rationis
luminis Angeli quod eius voluntatem liberae amantem in instanti
A antecedenter necessitet ad continuandum amorem in B: et
[illegible] minor patet, quia quidquid datur in plena libertate
et ipse amor liber. Continuatio praeterea est necessitas ad
continuationem amoris in instanti B aliogin excausatis liberum
instanti A est necessitas ad eamdem excitationem in instanti
B quod idem est ac dicere liberae amavisse in instanti
A cum necessitate amandi in instanti B quod plane falsum

315 Recentiores solutionem dicunt Angelos esse immobiles
quia cum sit perfecte deliberatus et quidat attendere
antecedenter ad omnes quae illius circumstantias, [illegible]
postea denuo aliquid inveniet ratione cuius ab illis mutet
[illegible]. Sed quia talis electio dum [illegible] ab Angelo
[illegible] dicta [illegible], et nil omnino [illegible]

constituit non aliqui aliquam non est libera: sub eadem dispositione ita durat ut possit non durare et cum immobilitas non adsit. Angelus: non quidem non est maior vis illius dispositionis ad sortiendum electionem quam ad illam durandam: ergo etc. Secundo quia Angelus post multa contrariarum dispositionum obstat ex quo oritur necessitas inclinationis ... applicando considerationem aliorum obiectorum, quae subditur indirecte eius voluntati: quia ... mutari, et quicumque mutatas cognitione non ... amoris ... perseverare ... ab illa ...

Dicent 2o. hanc exceptionem amoris liberi in instanti A dari aliquid ex parte intellectus quod necessitat voluntatem ad continuandum amorem in instanti B: ergo non liceat ... talis amoris in instanti B ... necessitat ... in instanti ... quia ... ad omnem ... liberam voluntatis, praecedit iudicium indifferens speculative ... practicum de congrua ... eligendi ... amor. 216

Respondeo ... falso supponitur tale iudicium ... 217
... sufficiens ad ... liberam ... infallibiliter ... voluntatem ad ... cum sit aliunde ... liberas, est necessitas ... libertati, ergo. Secundo quia tale iudicium ... quando voluntas ... libere ... in ... instanti: ergo ... libere durat ... Secundo ... voluntas Angeli ... ab illa

R. D. Ille,

Ad 1 Alii homines, quod naturae Angeli post electionem in suis libertationibus adeoque in substantia, derivat ut una simul dignitas et cognitio resultat ad illud iudicium practicum non valeat neque iudicium mutare neque in iudicio immutato mutare libertationem, id contra sic quia praevaricantia in tali homine falso et apparentiae tamen et impedientibus cognitis ut talibus non obstantia de pravitate et obstinatione appellat. Secundo quia adhuc immutato iudicio practico providentia contra illud posset ut libere valeat cum iudicio practico de apparentia distinguere ipsius omissionem, alioquin non erit libera:

R.

Ad 2 Secundum contra quia Angelus in eo eodem instanti quo libere amavit et quidquid ad id tenebat contra hominem habebat nihil quam priusquam se et omnia sua in Deum restituere quod non fecisset peccavit, quod repugnat Angelo in eo instanti tamen homini, ut postea videbimus; atque mansit Angelus tam electionis amorem mutabilis [illegible] Dominum in secundo instanti neque ex amore actuali Dei non opponit peccatis actuali: ergo Angelus non est in flexibilis in suis determinationibus liberis, maxime in certis conditionibus quae praecedunt et mereb contra. Tertio quia Angelus peccavit in eo instanti potest mutare iudicium in alterum et non peccare: consequens probatur ante, nam praecise hinc quod sub iudicio practico erroneo contra hominem libere ponit in uno instanti potest libere non continuare, alioquin praevaricantia actualis in qua non erat Angelo libera, quod falsum est

P. angusty. 220

ratihi amoz Angeli in 1o instanti non fuisse perfecte delibera-
ti, quia non est deliberatio applicuit ad cognitionem amoris regu-
larem, sed ad talis cognitionem. Verum Angelus applicuisse ad cog-
nitionem actus, et quas nulligere elusiones regulare Angelus, tunc quam appli-
cat ad indicium cum est perfecte deliberatus, et contra cum Angelus in-
vincibiliter adhaerere. Resp. 2o quia ad perfecte deliberationem
eorum satis est perfecta cognitio omnium bonitatum et maligni obiecti
et eligat unum, nunquam liberae non applicet ad cognitionem. nec eluctari circa
omnes mundi. Ubi fuit perfecte deliberatus licet ipse non libere
applicaverit ad cognitionem regularem, cum elusionem, id non est casus
habuit. Sed Angelus in 1o instanti habuit perfectam cognitionem cum
obiecto quod amavit, cum eius electio fuit perfecte deliberata, licet
non libere applicaverit ad cognitionem talis obiecti.

Mirag 221

Vi consequentia obiecti sunt aliqui quibus Deus licet ex suppositione
quod Angelus perfecte libere actu peccet in instanti
A, non posset continuare tale peccatum in instanti B aut
ab eo libere existere, id non est contra continuare continuatione peccati
eius, et contra indispensabiliter peccare quia tale peccatum ut eius
continuatio antecedit Angeli libera deliberatione quam habuit
in instanti A. Mirabilis consequentia ex quas firmas de
angustias.

222 Resp. Ne ex dictis veniunt dispensabiliter in quatuor
casibus retractationem peccati Angeli unius existentis actuali nos-
tri. Secundo quia peccatum actuale sunt liberi actuali, licet
solae habituali et in causa inevitabili omnes deliberationibus tenuisse
cum eis. 3o quia necessitas continuationis peccati Deus in
instanti A temporis retractare potest perseverantiam talis
peccati sive proprie peccatum ut continuatum in instanti B

proinvita ... antecedentis inevita... quatenus ex illis ... antecedentis ... Angelo inevitabile. ... hom. ...

Sectio 2a

... respondetur ...

... Anglio ... Angelum ... adhaerit ... immobiliter ...

...

actus apprehensivae apprehensiones, nam Angelus immobiliter
adhaeret ultimo fini et mediis ad talem finem, quibus
semel adhaeret: et neque intentionem finis, neque electionem mediorum
mutare potest.

Dico in hoc argumento [illegible] Q. 25
necessitate plena deliberationis, et nobis liberum [illegible] iudicio
evidenti et necessario dictabit boni finitatem: infra non [illegible]
libertatis enim Angelus non potuit [illegible] veritatem in
evidenti cognitione: [illegible] tamen [illegible] cognitione [illegible] sicut [illegible]
homo [illegible] ab apprehensione [illegible] atque inde [illegible]
Angelus immobiliter adhaeret iudicium evidens [illegible] sicut
[illegible] adhaereat immobiliter. deinde [illegible]
enim voluntas requiritur [illegible] liberum [illegible]
necessario. itaque [illegible] movet voluntatem [illegible]
natura ideo quae ipsius motione libera [illegible]
[illegible] iudicium nullum [illegible] necessitatis [illegible]
tamen quod [illegible] non solum movet [illegible] ab obiecto
[illegible] necessario movetur.

Ad primum [illegible] Q. 26
Angelus enim liber [illegible] finem [illegible]
[illegible] inde eius mobiliter adhaereat [illegible]
homo [illegible] adhaerere non potest peccare [illegible]
[illegible] omnia licet [illegible] naturalis [illegible]
[illegible] peccatum actuale nam talis amor [illegible] omni [illegible]
[illegible] peccatum [illegible] actuale aliquid [illegible] ponit [illegible]
[illegible] creaturam [illegible] actum [illegible]
[illegible] aliquid [illegible] ponere.

[illegible] Q. 27
quia [illegible] Angelus [illegible] ab electione [illegible]
[illegible] deprehendere in [illegible] aliquam novam rationem [illegible]
[illegible] apprehendit, aliquin [illegible] ab electione

ad Angelus post electionem deliberatam non potest desistendi a incepto ob novam rationem, siquidem ante electionem comprehendit obiecta omnia quae illius sequuntur rationes: ergo immutabiliter adhaeret suis electionibus. Et si quaeras quare homines mutant electionem quia novam aliquam rationem apparent in obiecto consequenter ratio sua dispositiones et nova inducuntur, consequenter desistunt in suis electionibus, consequenter [illegible] fastidium generant in nobis horum. Dispositio in Angelo siquidem neque novam rationem apparet in obiecto ex parte omnes cognitiones, neque defatigat in electionibus neque denique [illegible] fastidium generant: ergo Angelus immutabiliter adhaeret suis liberis electionibus.

Q.28 **Respondendo** magis negat [illegible] electio [illegible] ex parte [illegible] subiectum [illegible] ex parte [illegible] sub eadem cognitione, sub qua [illegible] in [illegible] ab ea Angelus impendit [illegible] tam bonas quam malas [illegible] ab ea [illegible]. Non autem [illegible] quae prudens [illegible] unde Angelus prudens [illegible] et [illegible] dictamine [illegible] a bono et honesto [illegible] Angelus [illegible] prudentia [illegible] ad [illegible].

Q.29 [illegible] **D**ices [illegible] magis [illegible] [illegible] observare [illegible] homines mutant suas electiones quia novam illius rationem [illegible] quae [illegible] non apparebat in obiecto et [illegible] quam liberi [illegible] electionibus. [illegible] ut [illegible] ex [illegible] rationem [illegible] liberis [illegible] quamvis aliquas dicunt [illegible] electiones mutare, non [illegible] quia Angelo fastidium [illegible] electione prava [illegible] experimentis malitiae subsequentibus [illegible] electione [illegible]

quas usque inquirimus, et non habuit tamen usus suas ex peccaminibus, unde possunt mali Angeli dicuntur libet quae fuerunt peccatis peccatis quod in vera [illegible] Dei dimiserunt
Quaestio 3a. An Angelus potuerit peccare in 1o instanti. Scholae affirmativa sua defendit

Quaestio 3a.

An Angelus potuerit peccare in 1o instanti.

Pars affirmativa est.

Suppono Angelum 230
posse peccare peccatis [illegible] fidelium, peccare de facto, ut ostendit in [illegible] ergo in Angelis [illegible] [illegible] [illegible] [illegible] daemones appellat eos, diabolus ab initio peccat [illegible] quod
re. [illegible] autem Angelus peccare [illegible] [illegible] in A
[illegible], ratione [illegible] [illegible] [illegible] [illegible] non
[illegible] placet Angelus habuerit [illegible] [illegible] [illegible]
[illegible] [illegible] ratione non potuerit peccare in lo instanti quia
[illegible] in [illegible] [illegible]. quaeritur quaestio est an Angelus [illegible]
[illegible] [illegible] [illegible] [illegible] potuit peccare in lo [illegible] [illegible]
[illegible] [illegible] de facto nullus peccare in lo instanti [illegible]
3o liberum [illegible] Angelus liberum non [illegible] [illegible] ad [illegible]
[illegible] [illegible] [illegible] natura; quod non [illegible] temporis [illegible]
[illegible] [illegible] Angelum non potuit peccare in lo [illegible] [illegible]
[illegible] [illegible] non posuit liberum peccati.

Duplex est dictam 231
[illegible] [illegible] [illegible] [illegible] peccatum Angelorum in lo instanti
[illegible] [illegible] [illegible] D. Thomas quaestio 63 articulo

So

quod dicunt hq Angeli peccavisse n. posse ce peccatis levibus
si quidem ex natura Granado et Quiros Caiae o Scoti.
peccavisse, quod a fiat Angelos potuisse peccare in 1o instanti: qu
ibus sacramentis nec Clarus ad hunt sequitur. Scoti
et Bas quem inst quis i aliqd dicitibus circas eiq et
nole ad peccandum in 1o instanti nq Suarez dicit Angelis
habuisse instrumentum morale ad peccandum saniq inne
scibile morali Dna ad peccandum Anglos aulias inhe indif
ferentias ad gentilias efficaciter moraliter tamen requirebatur
Angelis ad evitandum peccatum tunc instanti.

Anno cum D

232 muni nucis Angelis in 1o ceteris instanti potuit peccare
P 1o quia Angelis in 1o instanti potuit ci libere ad pec
candum: ergo potuit in eo peccare; patet cons. et ans pt. Ans
prob. pro eo instanti potuit hue omnia quibus libertas
in actu 2o est libere requiritur; quibus liberlas sunt
voluntas Angeli indifferentibus nos ad ...ndum
bona et mala cognita perspectione et advertentia, et omnibus requisitis
di sunt oblata. sed in 1o instanti potuerunt dari hec omnia
Angelis potuit hue omnia quibus libertas in 1o ...
h. et conseruat libere ad peccandum; ergo potuit peccare in 1o instanti.
P 2o quia Angelis in 1o instanti quod indiuiduum habuit quae
quibus libertas, dicunt potuit pro eo instanti peccare: ergo
etiam in 1o instanti quia nullus apparet dispar ratio.
P 3o.

233 Obijcies 1o. Angelis potuit mereri in 1o instanti
gratiam aut perfectionem (ut dicimus in quaestione aut priori)
ergo pro eo potuit peccare: ergo Angelis potuit peccare in 1o instanti.
minor pt., nam maior ... a Thomis eo quod Angelis
potuit mereri gratiam aut perfectionem, et ... recte

Q omittere in suo instanti aliquod praeceptum. Q contrario potuit prae-
care. quia Angelus est maior in contrarium quia non stat mixtio
sine libertate ad illud neque libertas sine potestate ad opposi-
tum. permittitur omnis omnino libertas aliquod praeceptum cum specificatione
Q Angelus potuit libere omittere aliquod praeceptum in suo instanti
alioquin necessario non posset in illo exequi aliquod praeceptum
si Angelus potuit necessario in suo instanti abstinere a [?]
exequi aliquod praeceptum potuit contra [?] peccare.

St. qui 229
implere praeceptum in suo instanti cum libertate non implendi illud est
[?] et ac obligans ad implere praeceptum cum libertate pec-
candi. Q Angelus libere implens praeceptum illud implebit cum
libertate non ad implendum id cum potestate ad illud hanc ope-
randi alioquin non meritorie implevit praeceptum quia potest
peccandi. maior Constat quia non implere praeceptum omnis ob-
ligans cum cognitione praecepti est peccatum et contra libertas ad talem
non implendum est libertas ad peccandum.

Plures excogi- 231
tarunt solutiones fabulosas diluendis argumentis et Concurrere
[?]xione [?] Omnis tamen eorum solutio est Angelus im-
plere praecepti libere libertate quoad exercitium non vero quoad spe-
ciem quia tamen potuit Angelus ponere omissionem aliquod praecepti non vero aut
contrariam praeceptionem. advertit quoniam libertatem ad hoc [?]
est quod liberius ad peccandum quia aut quia est contra praeceptum
natum debet esse peccatum. libertatem vero ad non exequendum in omnibus
aut non esse sufficientem ad peccatum, quia non exequitur aliquod praeceptum
non est peccatum nisi quando praeceptum non datur

Solutio 236

quia libertas quae ad exercitium inclinat ad peccatum [illegible] liae [illegible] libertas ad exercitium actus peccaminosi [illegible] ad omnibus talis exercitii et ad finale [illegible] actus peccaminosi alioquin non erit libertas: sed talis libertas inclinationis ad peccatum: ergo [illegible] omnino actus peccaminosi haberente in peccatum cum omnino libertas actus ad quos [illegible] intellectus in statu [illegible] libertas [illegible] obligatione. Sed libertas Angeli in statu viae et ad talis omnibus quae libertas inclinationis ad peccatum. hinc [illegible] homines in [illegible] clinatus quasi [illegible] gravimas theologicae difficultas [illegible] cludunt.

Pa 3 d

Q. 37 quia non Angelus in viae non amarit bonum honestum et amare delectabile inhonestum peccare [illegible] in statu non amare honestum et amare inhonestum delectabile: ergo [illegible] peccare maior [illegible] amor delectabilis inhonesti peccatum [illegible] quod ad [illegible] quia [illegible] bonum [illegible] amare [illegible] ad omnibus amo[illegible]. Sed Angelus in [illegible] non videt bonum [illegible] [illegible] beatus: ergo [illegible] non amare bonum honestum [illegible] quia non [illegible] honestum [illegible] amare honestum [illegible] amor delectabilis inhonesti [illegible] in [illegible] Angelus [illegible] amare bonum honestum: ergo [illegible] in [illegible] Angelo amor delectabilis inhonesti [illegible] peccatum maior [illegible] voluntatis [illegible] amare honestum [illegible] amare [illegible] honestum [illegible] in Angelo.

Q. 38 Dices

Angelus in primo instanti non ut Deum ut auctorem naturae, nam amavit
acceptandum potuisse peccare, quia Deus ut auctor naturae in eorum
instanti. Naturaliter amat ut supra vidimus amat. Et tamen
Deum non fuit natura libera. Dices deinde quod
talis amor perveniat semper in Angelo quod homines, qui in eorum
quoad executiones; et tamen in aliquibus instantibus fuit
posse Angelos peccare; talis amor non potest
accipiendi Angelus totalis amare Deum naturam amat
quod contingit talis non amare ut absolute naturam tamen
praeminentias et moralis in aliquibus instantibus
Deum non amare; qui tamen quoniam Deum dedit homini
erit;

Dices deinde quod Angelus non amore bonum homo 239
amare libero et mera quoad executiones tempore non amare
quod ad meritum sed actum bonum hominis
in amore non tamen bonum homines
bonum hominis Christus Dominus beato viro. A
beati libere quod ad executionem amat bonum hominem non valet
quod ad justificationem; aliquam potuit peccare accipiendi
data in Angelo libertas ad amorem et tempore peccandi. Illas
quoniam eo tempore peccandi in Christo Domino pervenit
ab unione hypostatica quae naturaliter includit
in Beatos vel gloriae ad visionem gratiae beatis
a visione Dei, nihil autem horum habuit Angelus in primo instanti
sua fruitione.

Probo Dico, quia Angelus 226
in primo instanti habuit principium deliberandi Deum ut finem supernaturalem
et contra non in Deum secundum naturam
Angelus quam hominis statim ac ad usum rationis pervenit
amare Deum; id potuit Angelus in primo instanti.

Quare supernaliter non amare illis cuius bonum infinitum clare videns necessitat ad necessarium amorem; ergo potuit peccare negando amorem naturalis peccavit ergo ad amorem. Respondetur, cum qui potuit non amare ... peccare.

Respondetur. Angelus qui dicitur
221 potuisse non amare in instanti pro quo non ... Deum, illius quod ... fuit ut libere amaret. Et ut libere amavit quia ... ad divinum amorem potuit non amare libere. Deum autem qui non potuit non amare ... quia impossibile ... illius quod dependet a libero ... voluntatis ... ab eo ... impediente ... libertatem, probabiliter ... unde ... ... libertatem quia impossibile inde ... indeliberate non dependet ab exercitio libero voluntatis ... impediente ... Angelus non amare. Quare ... supernalis ... instanti non dependet ab aliquo exercitio voluntatis ... Angeli non ... dependet ... supernali ... a voluntate divina; ergo talis impossibilitas tollit libertatem ... impossibile ... omnino ... amoris, quod ... voluntas ... odium ... amoris ... ab aliquo ... voluntatis quare libertatem non ...

Respondetur aliter
222 potuisse Angelum non amare in ... ... non amare ... consequenter ... fuit ... libere amavit licet non potuit peccare ... quia ... consequens ... dependet ... voluntatis ... libertatem ... amoris ... ab ... Angeli ... a ... voluntate: ergo impossibile ... non ... ad ... consequenter ... suppositione non ... voluntatis ... suppositione consequenter ... ante ...

Ad 2dum Similiter [illegible] nihilominus Angeli in 1o instanti [illegible] amorem [illegible] [illegible] [illegible] amoris [illegible] privationis [illegible] [illegible] cum [illegible] [illegible] circa [illegible] omni [illegible] amoris, [illegible] [illegible] [illegible]. [illegible] [illegible] non amare [illegible] [illegible] [illegible] [illegible] amoris [illegible] aliud [illegible] non amare ex [illegible] [illegible]: in hac [illegible] [illegible] [illegible] [illegible] amoris [illegible] illius, quod [illegible] [illegible] amoris. [illegible] [illegible] [illegible] Angeli in 1o instanti [illegible] [illegible] amare [illegible] [illegible] ad [illegible] [illegible] [illegible] illius: [illegible] Angelus [illegible] in 1o instanti [illegible] amoris et [illegible] [illegible]. [illegible] Secundo, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et ad quam [illegible] [illegible] [illegible] [illegible] [illegible] arguo [illegible] in 1o instanti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] arguere [illegible] [illegible] Angelorum in 1o instanti

Sectio 2a

[illegible] [illegible] [illegible] peccati Angelorum in 1o instanti

Primo q.a. Q 27

Angelus peccavit in 1o instanti [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] Angeli [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] atqui [illegible] Angelus peccavit [illegible] [illegible] peccati [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habuerunt [illegible] [illegible] maior [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] habuit [illegible] [illegible] debilitati.

3o quia praedictae mixtiones causantur [illegible] generantur quae incipiunt ex aliis genito. 2o, quia talis generatio est quasi [illegible] ex illis [illegible], quam dicit [illegible] quidam [illegible] atque [illegible] &c.

Instant 1o quia haec generatio [illegible]

222 inclinationem et dispositionem habuit [illegible], et [illegible] inione et [illegible] in lapide [illegible] haec generatio [illegible] [illegible] in inclinatione et dispositione [illegible] habuit [illegible] [illegible] [illegible] apud [illegible] [illegible] aliarum inclinationum, [illegible] dispositionum quam [illegible] [illegible] inclinationem [illegible] dispositionem [illegible] inclinationes debent habui. Instant secundo [illegible] omnis generatio [illegible] generationis [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] causae [illegible] [illegible] [illegible] in mixtis [illegible]. [illegible] haec generatio [illegible] hanc, hoc habuerit [illegible].

Instant 3o, quas [illegible]

223 [illegible] [illegible] quam [illegible] libera [illegible] naturae [illegible] qualibet [illegible]: [illegible] haec generatio [illegible] [illegible] [illegible] libera ad quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] libera [illegible] [illegible] [illegible] [illegible] alioquin [illegible] [illegible] [illegible] [illegible] [illegible] libera. Instant 4o nam [illegible] habuit [illegible] quam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Quoniam [illegible] 226
[illegible]
[illegible]
[illegible] mag [illegible]
[illegible]
[illegible]
[illegible]
[illegible] itaque [illegible] 228
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Omitto aliis mag [illegible] 227
[illegible]
[illegible]
[illegible] 45
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] generant [illegible] [illegible] spectat [illegible]
[illegible]
[illegible] Thomas [illegible]
[illegible]
[illegible]
[illegible] dum [illegible]
[illegible]

Ad 1am Dubium

225 [illegible] libera [illegible]
[illegible]
[illegible] libera [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] generant [illegible]
[illegible] generant [illegible]
[illegible]
[illegible]
[illegible] quamvis [illegible]

229 2am Dubium [illegible]
[illegible]
[illegible]
[illegible] libera [illegible] natura [illegible]
natura [illegible]
[illegible] libera [illegible]
[illegible] libere [illegible]
[illegible]
[illegible]

procedentis aut bonorum, sed quia cum procedit [illegible] ratione est
ratio aut boni et [illegible] ad aut boni [illegible]
[illegible] complacentia [illegible] [illegible] in ratione boni [illegible]
[illegible] ex ratione aut mali [illegible] complacentia in [illegible]
[illegible] argumentum [illegible] [illegible]

[illegible]

De [illegible] Respondent
Eo horum quae multis [illegible] ut [illegible] de [illegible] ratione 250
[illegible] in intentione [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] ergo
[illegible] [illegible] magis [illegible]
[illegible] [illegible] intrinseca et voluntas [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] mali unde sequitur
[illegible] [illegible] et [illegible] [illegible]
[illegible] Commune illud [illegible] omnis peccans est ignorans [illegible]
[illegible] [illegible] boni [illegible] sed [illegible] voluntas
[illegible] [illegible] [illegible] [illegible] voluntatem [illegible]
[illegible] commune [illegible] boni [illegible]
[illegible] [illegible] peccati [illegible]
[illegible] boni [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible]
[illegible] utrique Angeli [illegible] 254
[illegible] debuit [illegible] [illegible] debuit [illegible] ex [illegible]
[illegible] namque fuerit [illegible] Angeli [illegible] non potuit [illegible]

libere ab eo negari debeare [illegible] Angelus [illegible] assumas

[illegible] futuras [illegible] [illegible] alios [illegible]

ne in [illegible] [illegible] regulo [illegible]

[illegible] [illegible] habuerit [illegible] dicendo [illegible]

ut naturales [illegible] [illegible] Angelus [illegible] errare incurrere

[illegible] naturali aut cognitione naturali Deus: [illegible]

cum cognitione [illegible] nati [illegible] stare [illegible] Angelus [illegible]

peccare in [illegible]

Reo Loquendo [illegible]

252 Suarez et [illegible] [illegible] nanesione errare [illegible]

[illegible] scilicet [illegible] cognoscendo et abique ignorantia in [illegible]

cum [illegible] boni [illegible] [illegible] voluntas [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] bene [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

cognitione [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] bene [illegible] abique

cognitione [illegible] stare [illegible]

253 Secundo [illegible] maxime [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] de [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] ad aliorum malas [illegible] et dif

[illegible] [illegible] aut [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] malas [illegible] [illegible]

nas [illegible] sicut [illegible] qui [illegible] [illegible]

hine [illegible] [illegible] [illegible] [illegible]

254 sed [illegible] [illegible] [illegible] et [illegible]

[illegible]

[illegible] et [illegible] Unde [illegible] 255

[illegible]

[illegible] 228

Facile [illegible] 256

[illegible]

[illegible] 257

[illegible]

[illegible] inter [illegible] nec [illegible] peccati ignorantias quem [illegible] [illegible] ignorantias. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ignorantiae [illegible] [illegible] [illegible] valint [illegible] [illegible] quas nec [illegible] nunc [illegible] [illegible] [illegible] bonas [illegible] [illegible] [illegible] voluntas [illegible] [illegible] ignorantia [illegible] ignorans [illegible] [illegible] [illegible] valent [illegible] [illegible] [illegible] [illegible] [illegible] loquendo demone [illegible] [illegible] [illegible] [illegible] ultimo [illegible] [illegible] malas cogitatione [illegible] [illegible] malas [illegible]

Dicendum [illegible] [illegible]

858 [illegible] Angelus [illegible] [illegible] [illegible] [illegible] cogitationes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quid malas [illegible] bonas [illegible] [illegible] ad bonam [illegible] [illegible] bonas [illegible] [illegible] [illegible] [illegible] malas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a Deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] malas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntas [illegible] [illegible] [illegible] [illegible] cogitatione mali [illegible] [illegible] [illegible] [illegible] omnibus cogitationibus [illegible] [illegible] [illegible] [illegible] [illegible] a Deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aut mali [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in homine [illegible]

qualibet ergo instantibus neque tunc magis ex parte sua ...
... eo quod in quolibet instanti quiescere intelligitur. Tubet
... argumentum ...

259 Arguunt ... Angelus pro ... omne ... instantis debet ... pro ... ex ... Divisio instantium non est ... Angelus ... alicuius ... grat. et peccare. Maneret in vita quia nullus ... peccatum ... tunc ad quem ... ut Angelus ... instanti ... instantis ad aliquod ... tunc ... ad aliquod ... quod ... eius ... instans ... ad quem ... instanti ... ad quem ... instantia ... alius ... Angeli ... instans ... quem ... est ... peccati.

260 Dices quia ... ad nullum ... applicationem ... applicatur ... ad ... applicatur ... tamen ... ad quem ... applicatur ... dicendum ... ad ... ad quem ... applicatur ... applicatio ab extra nempe a Deo quibus ... Angeli ... applicatio facta ... Angeli ... peccaminosa.

261 [illegible] quod in [illegible] Angeli [illegible] et [illegible] Angelus [illegible]
[illegible] debuit removere ad [illegible] tanta [illegible], quam ad [illegible]: sicut enim quis [illegible] non [illegible] ad quem removet [illegible] [illegible] ad quem removet: [illegible] removet ad [illegible] [illegible]. unde cum in [illegible] removetur [illegible]: [illegible] Angelicae [illegible] in [illegible] videat [illegible] ad [illegible] [illegible] quidquid ergo [illegible] ad [illegible] in eodem [illegible].

262 [illegible] non [illegible] [illegible] removere ad [illegible] [illegible] Angelus [illegible] ad actum [illegible] in eodem [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] sicut Angelus [illegible] in [illegible] tanta [illegible] ad [illegible] removere [illegible] quia [illegible] Angelo [illegible] [illegible] [illegible] ad [illegible].

263 [illegible] quod [illegible] removere [illegible]

Angelus debet removere [illegible] ad [illegible] quia [illegible] ab Angelo [illegible] quia [illegible] removere [illegible] Ad hanc [illegible] quia debet [illegible] ad [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] quo quando [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

ergo [illegible] quod dicit [illegible] [illegible] quia [illegible] Angelus [illegible] [illegible] quia [illegible] [illegible]

[illegible] Angelus [illegible] libertatis [illegible] quia [illegible] ad [illegible] [illegible] [illegible] [illegible] quia [illegible] quod [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] quia [illegible] ab [illegible] [illegible] [illegible] [illegible] quod [illegible]

ay maiorq [illegible] quia id ... caritate
... in eo, quod libere ... naturali
... quo ... voluntatis ... tamen
... in ... amorem ... in ...
... quia ... aut peccat ... in ...
... ad ... ad ... in ... interim ...
... ad quod ... quia ... in ... ad
ad quod ... exhibeni.

Ad 2.

Ad id quod additur dicunt ... actu
... in ... amore ... aliorum
... in ... ad ... quod ... aliqui
... stat ... et ... volitae in ...
... tamen ... quatenus ... et ... in
amore et ... naturali quatenus ... in hunc ...
... in ... ad ... actionem ...
... in ... ad ...
... naturali ... ad ...
ad amore ... ad ... duntaxat.

Ad 3.

... Angeli ... ad ...
... in ... ad ...
... in ... in ...
... in ... ad ...
... ad ... in ...
... ad ... in ... naturali
... ad ... in ... et ...
... ad ...

Ad 5.

M... Romanes

... qui Angeli ... quia ... potest ... actu
... Angeli ... in ... ad ...
... libere ... naturali ... potest ...
... potest ... in ...
... Aliud ... potest ...
... Angeli ... potest ...

... in ... ad ... in ...
... in via

... bonum ...
... actionem ... naturali ...
... naturali ...
... a ...
... ad ...
... Angeli ...
... ad ...
... in ... ad ...
... in ... Angeli ...
... ad ...
... Angeli ... in ...
... Angeli ...
... in ...
Aliud
... naturali ...
... naturali ...
... naturali ...
in ... naturali ...
Ad ... aequivalent ... Ad ...
... aequivalent ...
... naturali ... aequivalent ...
... naturali ...
... naturali ...
... Applicatio ...
... naturali ...
... in ...
... ad ...

abd: [illegible] daj [illegible] dy [illegible] [illegible] ... na [illegible] dy dy [illegible] ... [illegible]

[illegible] quia [illegible]: Potius at [illegible] [illegible] applicat [illegible] [illegible] et mali [illegible] aliquas [illegible] applicat [illegible] [illegible] dictamina [illegible] applicans voluntatis [illegible] dictamina [illegible] applicans [illegible] [illegible] nullo dictamine [illegible] applicante [illegible] voluntas [illegible] [illegible] 9.90

Ditteud: [illegible] [illegible] [illegible] [illegible] diceba [illegible] [illegible] [illegible] [illegible] agrar [illegible]

265 [illegible]

Ang. Angelus [illegible] moralis [illegible] moralis [illegible] [illegible] facile [illegible] moralis [illegible] contrario, [illegible] facile [illegible] facere [illegible] [illegible] moralis. [illegible] Angelus [illegible] [illegible] facile [illegible] moralis [illegible] facile [illegible] Angelo [illegible] [illegible] [illegible] facile [illegible] [illegible] [illegible] hominis [illegible] [illegible] [illegible] [illegible]

268 [illegible] [illegible]: si Angelus haberet [illegible] moralis ad [illegible] [illegible] aliquis [illegible] [illegible] [illegible] infantes Angelus [illegible]

nullus peccare ... Omnes habent potentiam moralem ad
peccandum ... nullus ... peccaret ... quoties
... id habuerit ... moralem ad peccandum, et nullus
habet ... in ... sibi ... quia ... habebat
... moralem ad peccandum ... quia ... habe-
... [illegible] ... Et [illegible] ... haberet ...
... peccare ... alibi ... de
hac ... aliquid moralem nec ...
... quia ... adprae-
... ad ... peccandum ... nullus
... aliquo tempore ... provenire ... in ... tempore
... ... ad peccandum ...
... [illegible]

Rogabis secundo an ... (169)
... in ... supernaturali ... peccare, ...
... quia ... Angelus ...
supernaturali amore ... peccare ... in ...
... Angelus ... gaudio ... quod ... (...)
... gaudium ... in ...
... qui ... in ...
amor ... divinus: ... in ... naturaliter ...
... ad ... supernaturali ... peccare ...

Dices: ... (170)
... naturalibus ... Angelus: ... in ...
... naturales ... aliquid ... simul
... Deo ... simul ...
aliquid ... in ... naturalibus ...
qualia sunt ... : ... spiritualis ...
... Angelus ... aliquid ... non ... de ...
... naturalibus ...

Actum [illegible] nat [illegible] ut Angeli [illegible] defectus [illegible] dicit [illegible] nequit [illegible] inferiores naturas. [illegible]

Q. [illegible] rursus [illegible] Angeli [illegible] [illegible] [illegible] [illegible] Angeli [illegible] [illegible] ad aliud [illegible] Angeli [illegible] sancti [illegible] [illegible] naturae [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] inferiores naturas [illegible] [illegible] quae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] naturas [illegible] [illegible] [illegible] [illegible] defecerunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] naturas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angeli [illegible] [illegible] [illegible]

Q. [illegible] [illegible] [illegible] [illegible] Angelus [illegible] naturas [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angelus aliquid [illegible] [illegible] [illegible] Angelus [illegible] aliud [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible]

veniale [illegible] in morte tantum [illegible] mortale [illegible]
[illegible] aut [illegible] sub poenas privamus [illegible]
[illegible] ut videlicet in mundanis [illegible] [illegible]
[illegible] Deinde [illegible] tantum venialia [illegible]
[illegible] venialia [illegible] naturalibus [illegible] Angeli [illegible]
[illegible] Ex quo tamen Angelum beatum [illegible]
[illegible] quam [illegible] venialia.

[illegible] [illegible] [illegible] 213.
[illegible] Angeli [illegible]
poenas, quas hominibus [illegible] subeat
[illegible]
[illegible] Angelus [illegible]
[illegible] quas [illegible]
Angelo [illegible]
venialia [illegible]
[illegible] venialia [illegible] Angeli [illegible]
[illegible]

[illegible] in [illegible] 214
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] venialia [illegible]
quas Angelus [illegible]
[illegible]
[illegible]
[illegible]
[illegible] Angelus [illegible]
[illegible]

227 Angelus peccat mortaliter
ergo in tantum in homine viciatur quantum quia non servat rectitudinem
voluntatis [illegible] carens servandi causa finis sui [illegible]
[illegible] quandam [illegible]: Angelus [illegible] non [illegible] recti-
tudinem [illegible] [illegible] simpliciter naturae ad servandum rectitudinem
circa finem. Deo ad [illegible] naturae [illegible] rectitudo [illegible]
quam [illegible] in medio quantum tantum [illegible] [illegible] [illegible] [illegible]
simpliciter naturae ad rectitudinem circa finem [illegible] [illegible] rectitudi-
nem [illegible] circa [illegible] quam [illegible] [illegible] rectificari circa
ultimum finem rectitudo autem quam non servat [illegible] [illegible] [illegible]
[illegible] simpliciter naturae ad rectitudinem circa finem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] rectitudo circa ultimum finem.

228 [illegible] [illegible] Deus [illegible] [illegible] non servet rectitudinem
[illegible] simpliciter naturae ad rectitudinem finis Deo ad
[illegible] naturae [illegible] [illegible] [illegible] Angelus. [illegible] [illegible]
[illegible] [illegible] rectitudinem finis [illegible] simpliciter naturae [illegible] ad
servandum rectitudinem circa finem [illegible] sunt [illegible]
[illegible] [illegible] gloria [illegible] [illegible] rectitudo [illegible] simpliciter naturae
[illegible] [illegible] [illegible] Angelus rectificatur circa ultimum finem
[illegible] [illegible] [illegible] Angelus [illegible] [illegible] [illegible] finis
[illegible] simpliciter naturae [illegible] finis [illegible] simpliciter naturae [illegible]
[illegible] rectitudo [illegible] [illegible] simpliciter naturae ad [illegible]
[illegible] [illegible] [illegible] Angelus [illegible] [illegible]
[illegible] [illegible] [illegible] rectitudinem quam non servat [illegible]
[illegible] [illegible] ex rectitudine circa finem [illegible] rectitudo
[illegible] [illegible] [illegible] rectitudinem circa finem [illegible]
[illegible] rectitudo circa [illegible] [illegible] [illegible] [illegible]

229 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] naturae
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] rectitudo finis [illegible] [illegible] naturae [illegible] medio [illegible]
[illegible] rectitudine quam [illegible] non [illegible] rectitudo circa finem

quia ista rectitudo quae reperiatur in mortalibus, nec in viatoribus [illegible] in rebus, quibus creatura [illegible] peccandi [illegible] rectitudinis [illegible] gratias, cum rectitudine in [illegible] [illegible] immo magis [illegible] quia [illegible] [illegible] [illegible] privari [illegible] quas [illegible] ordinata ad ultimum finem [illegible] [illegible] et [illegible] quamvis [illegible] fiat [illegible] a fine privari [illegible] quae juvant ad consequendum ultimum finem quia [illegible] aliquo modo [illegible] ultimo fini [illegible] quam [illegible] Divinitas [illegible] charitas, haec charitas [illegible] [illegible] ad [illegible] charitas [illegible] amicos [illegible] et gratias [illegible] [illegible] [illegible] an omnes habuerint a primo creationis instanti [illegible] Sectio [illegible] omnes Angeli habuerint gratias a primo creationis instanti.

Disputatio 2

de gratia et gloria, necnon peccato, et poena Angelorum

Quaestio Prima

an omnes habuerint a primo creationis instanti gratiam et Commodum

Sectio Prima

an omnes Angeli habuerint gratiam a primo creationis instanti a principio.

dis[?] [illegible] ... prius ibi vindicavit locus ... alii [illegible]
[illegible] ... [illegible] ... [illegible] ... [illegible]
[illegible] ... habent [illegible] ... Angelus [illegible]
[illegible] ... Omnium [illegible] ... [illegible]
[illegible] ... alii ... Angeli [illegible] ... [illegible]
naturalibus, quorum iam [illegible] ... [illegible]
[illegible] ... [illegible] ... [illegible] ... [illegible]
[illegible] ... conditionibus ... [illegible] ... [illegible]
[illegible] ... [illegible] ... gratia ... [illegible]
[illegible] ... [illegible] ... conditiones ... qui [illegible]
[illegible] ... [illegible] ... omnino [illegible] ... [illegible]
[illegible] ... Angelis erat scilicet [illegible]
[illegible] ... omnium ... Angelorum ... [illegible]
instanti ... omnibus ... aliis ... instanti.

8[?]4 [illegible] ... Deus creavit ... Angelos in [illegible]
[illegible] ... quaecumque ... [illegible] ... magne
Deus creatura ... [illegible] ... hominis ... [illegible]
[illegible] ... Angelis ... [illegible]
[illegible] ... Angelis ... [illegible] ... omnes ... [illegible]
omnes instanti habuerunt naturam [illegible] ... naturalis [illegible]
[illegible] ... [illegible] ... quia Angelus ... supernaturalis
creavit omnes ... instanti creaverunt habuerunt ... [illegible]
supernaturalis ... virtutes supernaturales ... [illegible]
[illegible] ... ad ... supernaturalis [illegible].

8[?]0 quia Joannes ... Secundum ... dicitur
ab initio Angelus creat[?] ... [illegible] ... ab initio:
ab initio: ... in instanti Angeli ... habuerunt gratiam [illegible]
[illegible] ... [illegible] ... secundo, quia [illegible]
[illegible] ... [illegible] ... Angelus [illegible]

naturam

19 deinde in gratia et habitu in gloria: quia fuit in gratia, in bonis
ad quae natus est animo sumo moralis, et ... qualitas
sufficiat ... aliquid ... in ... qui
... nullus admittit ... indigentia ... ad
... Quod enim ... quod ... in ... et ...
... natura, ... in ... et in homine ... in ...
... ultimas ... ad quam ... partes
... medium: ... in ... in media
regione, et ... Angelus ... in natura et
gratia ... gloria ... collatae ...

D. 80

Quaeritur ... an Angeli habuerint gratiam inaequalem ... inaequalitatem naturae ... a parte
... illis ... in ... quod ... Scotus ...
... [illegible] ... actuali ... qua ...
inqualitas ... Angelis et homine ... in qualitate ...
... natura ... Angelis. ... illuminationes et ... officia
... angeli ... hominibus ... [illegible]
... illuminationes ... quae sunt gratiae actuales, sunt inaequales
... naturae, homines et Angeli ... inaequalis ...
... gratia Angelis ... hominibus ...
... dividuntur ... gratiae actuales ... et
... dividuntur ... inaequalis natura dividuntur
...

D. 82

Quaeritur deinde ... gratia habituali quam Angeli
haberent ... gratiae ... actualis ...
in ... quo magis et melior ... gratiae
... in natura ... gratiae actuali ... dei ...
... Angeli minus ... habuerunt ...
... quia ... gratiae ...
... in natura ...
... gratia ... Angelus minus
... gratiae actuali minus ... et ... minus ...
... ad ... habitus ... Angeli ... in natura ... et ...
... Angeli ... ad ... [illegible]

abstrahe velit: Arguunt. Contra Opp[ositum] Nobis
ad: Primo, Et Angeli [illegible], quia gratia infusa [illegible]
[illegible] ad eam dispositive [illegible] tanquam dispositionis
[illegible] liberis [illegible] cui infunditur [illegible] gratia infunditur [illegible]
[illegible] adultis cui non infunditur nisi [illegible] dispositionis
[illegible] actus fidei, spei et charitatis, sed Angelis dum est
infunderetur gratia in hoc instanti [illegible] ad eam dispositio-
nem [illegible] liberae: ergo Angelis [illegible] ad gratiam
recipiendam in hoc instanti [illegible] liberis, et quidem [illegible]
quia non tales sunt dispositio ad gratiam. Contra [illegible] quia
[illegible] Angeli in hoc instanti producti sunt [illegible]
et [illegible] producunt [illegible] non [illegible] fiunt [illegible]
sunt in subiecto: ergo tales [illegible] non sunt dispositio ad [illegible]
[illegible] gratia producat [illegible] non [illegible]
[illegible] causalitas [illegible]. Contra [illegible] quia Christus [illegible]
[illegible] in hoc instanti [illegible]
[illegible] dispositionis [illegible]
[illegible] debitas [illegible] ergo [illegible]
habuerunt [illegible] dispositionis.

Respondetur [illegible]

D82 [illegible] supernaturalis [illegible] quando [illegible]
in subiecto; [illegible] quando [illegible] ad gratiam
[illegible] causalitas: [illegible] fiunt [illegible]
supernaturalis [illegible] quamvis [illegible] gratia [illegible]
[illegible] Christus [illegible] quia debitas [illegible]
[illegible] debitor [illegible] titulo [illegible]
[illegible] gratia et quia [illegible] debita
[illegible] et tanquam [illegible] quae [illegible]
[illegible]

Pro species an Angeli habuerunt gratiam

D83 ex meritis Christi [illegible] plus [illegible]
[illegible] Domino debitus [illegible]
[illegible] magis [illegible]
[illegible] Angelis [illegible]

ex meritis Xti. Vidimus ad majorem gloriam et exaltationem
ipsius aspectat: quod dicendum etiam de gratia adeo Angeli habuerunt
gratiam ex meritis Xti.

Dices Adamo in statu innocentiae 284
habuisse, convenientem gratiam ... incarnatione Verbi. Respondeo, illud
incarnationi proveniens. Sicut Adamus in [illegible] Angeli habuerunt gratiam
quam [illegible] ... collatam independenter a praevisione [illegible]
quam habuerunt gratiam ex meritis Xti. alioquin habuerunt illam
independenter a Xto ut supponitur. Deinde dicitur ab eorum [illegible]
habuerunt independenter a praevisione a qua [illegible] debat. [illegible]
solum [illegible] obita ex prioribus annis ... habitis in mea [illegible]
natione. Ex quibus [illegible] quam incarnationis [illegible] fuit
in carne passibile in remedium peccati: incarnatio autem [illegible]
fuit independenter a praevisione [illegible] ... Christus
[illegible] ut hominum et Angelorum Caput, inquo ad [illegible]
[illegible] omnibus [illegible] [illegible] qui [illegible] plenissime
[illegible] in gloriam Dei, quae [illegible] in omnibus [illegible]
[illegible].

Ex dictis colliges, Angelos habuisse in [illegible] instar 285
[illegible] et charitatis et reliquas virtutes sancti [illegible], quia [illegible]
omnium tanquam [illegible] ... [illegible] quamquam [illegible]
[illegible] ... admirationis [illegible] [illegible]
[illegible] in [illegible] Colliges deinde habuisse [illegible] Angelos
fidem mysterii Incarnationis habuerunt fidem [illegible]
mysterii scilicet quod Christus [illegible] hominum, [illegible],

incarnationis habuerunt 286
[illegible] ex [illegible] mysterium [illegible]
[illegible] quod quae in [illegible] [illegible] et [illegible] [illegible]
[illegible] in [illegible] ad [illegible] quod ad [illegible]
[illegible] [illegible] Anglicanos [illegible]
[illegible] Angeli habuerunt gloriam

[illegible] [illegible]

De gloria Angelorum

Sectio 2a

Plures Angeli habuerunt gloriam. asserimus.

987 Quamdiu Angeli habuerunt gloriam videt de fide qaeris, utrum sit de fide plures Angelos vidisse Deum, ut notat ex Ste illo Mathi 18. Angeli eorum semper vident faciem Patris mei. Antequam utrum Angeli habuerint gloriam in hoc visit aliud sibi quam visio Dei, et ad illam quaeritur per illas consuetudines, et ad varias Theologos qui neminem, habuit, et Alius quaerimus de eo quod supponit, scilicet, non omnes habuere gloriam, quia mali Angeli addicti sunt tenebris aeternis. Nota illud Mathi 25 ite maledicti in ignem aeternum qui paratus est diabolo et Angelis eius, qui utique numquam habuerunt gloriam, quia tenebris caliginis consistunt in visione Dei lux ipsa visio, quae re Quod sub impossibile, si aliqui Angeli peccaverunt, accipienda omnes habuerunt gloriam.

Sed ipse quaeritur an Angeli

988 habuerint gloriam per merita. Communis sidera est affirmativa, et patet quia ut docet Communis theologi ex Do Paulo gloria et coronas meritorum et Praebius ut talis et ponendum omnibus adultis dicitur sufficienti et ut talis. Ratio omnibus qui ita proviunt illa haec nempe omnes qui liberum arbitrium sunt ipsi dati, et coronam et merces in Praetio ut propter meritas, gloriosi coronatos sunt Angelis, pari ratione quia Angeli habuerunt liberum arbitrium ex prioribus. Patet ex illo Apocalypsis 21 ubi dicitur eadem mensura hominis, et Angeli, quod intelligitur de beatitudine, et homo debet habere liberum arbitrium ex prudentia, habet gloriam per merita, ergo et Angeli. Patet ultimo, quia Angeli mali probabiliter demeritos caruerunt gloriam alioquin non esset poenas eorum privatio beatitudinis, ergo Angeli per merita habuerunt gloriam.

989 Sed i dubius an hanc meritas fuerint durante annihilatione ad gloriam accurrunt durante illas, et perhibitas gloriam. Magister dicit hanc meritae fuisse perhibitas gloriam constitamque ab Angelis beatis in obsequium Dei praesentatos in gloriam, et merentur

tenderet in objectum [illegible] simpliciter quali cum aequalitate creaturarum [illegible]
Deo ad [illegible] appetitus beatitudinis supernaturalis [illegible] naturam ad
quaerendum [illegible] simpliciter [illegible]

Dico Secundo, 390

peccatum Angelorum fuit inordinatus appetitus unionis
hypostaticae, quam sibi inordinate appetiverunt et naturae hu-
manae [illegible] inordinatus, noluerunt [illegible]
hominis Deo subjicere. Sic eximius [illegible] quem plures
alii sequuntur. [illegible] peccatum Angelorum fuit
appetitus similitudinis cum Deo, ut [illegible] in [illegible]
[illegible] similis ero altissimo [illegible] et in Caelum
[illegible] sedebo [illegible] sicut dicimus [illegible]
aequalitatis Dei [illegible] impliciat ut [illegible]
[illegible] efficaciter et [illegible]
[illegible] 391

Probatur Dico [illegible] ex illo D. Pauli ad Hebraeos
[illegible] cum iterum introducit primogenitum in orbem terrae dicit:
Et adorent eum omnes Angeli ejus. unde [illegible],
[illegible] scilicet Christum [illegible]
Angelis adorandum [illegible]
[illegible] hominis et Angelorum
ut Deum hominem mali Angeli [illegible] noluerunt adorare.
[illegible] quia similitudo, quam Angelus appetivit cum Deo
fuit [illegible] et [illegible]
[illegible] similitudo [illegible] hypostaticae: [illegible]
Angelus appetivit, et peccatum illius fuit appetitus talis similitudinis
[illegible] quia [illegible]
[illegible] hypostaticam [illegible] creatura [illegible]
naturae [illegible] et Deum [illegible] Deus [illegible]
[illegible] debeat ab omnibus creaturis adorari
[illegible] quia Angelus appetivit [illegible] cum Deo
similitudinem [illegible] similitudo [illegible] Deo [illegible]

perfectae similitudinis, tamen unionis hypostaticae, neque absolute nudam scilicet aequalitatem naturae cum Deo impossibilem, sed plenam similitudinem et unionem hypostaticam Angelus appetivit. Sectio 2a [illegible] docuimus.

Sectio 2a

Objectiones solvuntur et explicantur

992 1a Objicies ex hoc [illegible] quia ad omne peccatum praeditur aliquis veniale [illegible] ignorantia culpabilis in parte intellectus: sed hoc fuit primum Angelorum peccatum [illegible] solum hujus objectionis satis constat ex superioribus [illegible] nam [illegible] ignorantiam culpabilem in parte intellectus [illegible] ad [illegible] indicandum [illegible] objectum.

993 Objicies 2a: tale peccatum fuit aequalitas cum Deo, et non solius similitudinis [illegible] ex illis locis, ex quibus constat Luciferum [illegible] Deum [illegible] aequalis [illegible] habuit tamen [illegible] quia [illegible] Angelus [illegible] aequalis cum Deo quia [illegible] objectum impossibile; [illegible] similitudo [illegible] circa objectum [illegible] [illegible] ergo etc.

Reconando [illegible] ad [illegible]

994 1a [illegible] [illegible] ut dicit [illegible] Angelum [illegible] aequalis cum Deo non posse [illegible] aequalitate [illegible] quia [illegible] objectum impossibile, [illegible] Angelicae [illegible] absoluto. [illegible] voluisse Angelus [illegible] [illegible] similitudinis cum Deo [illegible] similitudinem unionis hypostaticae, ad [illegible] tamen non [illegible] Angelus non apprehendit aequalitatem quia [illegible] objectum [illegible] [illegible] affectus [illegible] idque

[illegible] quae [illegible] meruit, [illegible] tamquam apud [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Angelus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] simul [illegible] [illegible] Alii dicunt 205
[illegible] [illegible] gloriae: [illegible] [illegible] habuit [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] tamen Angelum
[illegible] [illegible] gloriam [illegible]: [illegible] habuit [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] gloriam [illegible] [illegible]
[illegible]. [illegible] Angelus non habuit gloriam [illegible] [illegible] [illegible]
[illegible] habuerit, [illegible] omnes [illegible] [illegible] [illegible]
[illegible] [illegible] gratiam quam habebat: [illegible] Angelorum non fu-
erunt simul [illegible] gloriae. Sectio [illegible] quando Angeli habuerunt
gloriam

Sectio 2a

quando Angeli habuerunt gloriam quaeritur

[illegible] [illegible] [illegible] Angeli [illegible] gloriam Primum [illegible] 206
[illegible] neque [illegible] gloriae, neque simul [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] habuerunt gloriam [illegible] [illegible] neque [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] simul [illegible]
[illegible] [illegible] gloriae. [illegible] Angeli habuerunt [illegible]
[illegible] [illegible] [illegible] habuerunt gloriam [illegible] [illegible]
[illegible] Angeli habuerunt [illegible] [illegible] [illegible]
[illegible] [illegible] neque [illegible] tempore [illegible] [illegible] [illegible]
habuerunt gloriam.

Secunda [illegible] [illegible] quod Angeli 207
in tempore [illegible] [illegible] habuerunt [illegible] [illegible] [illegible]
[illegible] gloriae, [illegible] [illegible] [illegible] [illegible] 208
[illegible] [illegible] [illegible] [illegible] [illegible] prima

[illegible] gloriae in Resurrectione cum gloria aliqui beati habuerint proximissime illam recipiendi, quod tamen saltem ut [illegible] [illegible] exhibeatur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod videlicet Angeli habuerint gloriam in tempore [illegible] instans, quam gloriam [illegible] quid permanens, ne [illegible] sequentia [illegible] instans [illegible] debet [illegible] instanti quod [illegible] omnibus [illegible] potentiis, et [illegible] [illegible] Angeli non habuerunt gloriam in eo instanti neque in [illegible] sequenti [illegible] [illegible] habuerunt tempore [illegible] sequenti [illegible] instanti [illegible] subsequenti.

Quaeres. [illegible] [illegible] [illegible]

798 [illegible] qualis fuerit via Angelica [illegible] Angelicus [illegible] [illegible] illud tempus [illegible] [illegible] [illegible] ad merendum [illegible] [illegible] [illegible] hominis [illegible] [illegible] quas [illegible] [illegible] [illegible] ad merendum. Respondeo [illegible] [illegible] [illegible] plus minusve [illegible] [illegible] ab aliis [illegible] ut quod ad dimidium [illegible] quadrans, ab aliis usque ad dimidium diei, ab aliis usque ad diem [illegible] ab aliis usque ad sex dies [illegible] [illegible] [illegible] [illegible] mundi usque ad [illegible] in qua creatus est Adam, [illegible] [illegible] [illegible] Angelus [illegible] fuisse, ut Angelus, qui eum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Angelus [illegible] in quinque [illegible] gloriae [illegible]

Dicendum tamen
799 hoc tempus [illegible] quod fuit via Angelica [illegible] [illegible] [illegible] ad instans gloriae [illegible], [illegible] [illegible] [illegible] [illegible] aut [illegible] quae quisque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tam [illegible] quam [illegible] Angelis [illegible] quae [illegible] [illegible] quae [illegible] [illegible] Angelicis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] meruerunt [illegible] [illegible] [illegible] [illegible] [illegible] quae [illegible] [illegible] [illegible] quae [illegible] gloriae [illegible] mali [illegible] [illegible] [illegible] [illegible]

800 [illegible] Angeli [illegible]

dici, vix patent adhuc, et hoc adhuc videt gloriam adquam consequentur Angeli tendebant quamvis fuere beatissimi ex eo solum (?) .... quod durabit duratione mundi .... [illegible]

.... probabile durare duplex .... [illegible]

Sol. Probatur. Quinde .... praedestinatio Angelorum ad gloriam fuerit ante ... praevisionem meritorum .... [illegible] 501

.... Ratio quia .... ad gloriam .... praedestinatione .... Angelorum .... [illegible]

Ratio .... Angeli .... [illegible] 502

Quaestio 3a

de primo Angelorum peccato q. e. ...

Placuit non nullis

503 inter quos Thomas, et Tertullianus lib. Angelicum peccatum fuisse luxuriae: quam Tertullianus cum concessarit amatores feminarum, quod tamen communiter reiicit Communis auctorum: nam cum Angeli sint puri spirituales, non potest in eis esse luxuria quae non in corpore exerceri non valet. praeterea docuit Scotus lib. Angelorum peccatum fuisse non qualemcunque luxuriam id spiritualem quae dicitur in nimia complacentia, et delectatione suarum perfectionum, et proprie donis naturalibus: quae quia complacentia et iucunditas suis perfectionibus, non inde oritur aliquod malum peccatum, hic libero motu talem: nam amabile bonum unicuique suum maxime proprium est ei ex tali complacentia Angeli inde obtinere non fuit aliquid peccatum complacentia peccatum non fuit: quod non aliud omnino fuit hic exitus peccatum eorum complacentia...

504 Quare Communis Doctorum ex sanctis Patribus communiter docet lib. Angelorum peccatum fuisse superbiam: quod probatur lib. sacris testimoniis: In illo Ecclesiastici 10: Initium omnis peccati superbia. Ex eo talis quae sit superbia: initium omnis peccati. Hinc Augustinus alii in libris quas cum adsunt a fuerunt illis fuit tamen et in aliis Doctoribus omnibus Divi Ambrosius dicentis, qui ut ita, ut Diabolus ruinamque hominis omnis peccatum superbia et inde est non fuit auctoribus lib. Angelorum peccatum fuisse superbiam: ut ergo nihil aliud est quam inordinatus appetitus propriae excellentiae, Scripturas dicit Divus Thomas ad duo namque tibi haec ex dictis, quae Angelus in ordinate gessit.

512 Primo ergo, ad hoc Angelorum peccatum fuisse appetitum Divinitatis scilicet, quae talis esse cupiebat fuisse de qualitate cum Deo: quam docuit magister Doctorum quam ex traditione. Habetur tamen Aaron

hunt non approbusse Angelum unquam id quod exentione equalis cum Deo subicitur inexhimavit aliorum obquam adeo ... caro negat, tales equalis non erat fuisse ... Singuli affectavisse illius qualis fuisse appetitus similitudinis cum Deo: quam tamen similitudinis diversimode ... explicant: nam Cajetanus ... libro 3° capit. 13 vult ... fuisse dulcedinis unionis hypostaticae divinitatis divinae ... unionis naturae humanae simul cum notione ... expetendi: cum ... amplexi Molina et Martinus

Vasquez ... in suo ... dicit, tale quale fuisse appetitum inordinatum beatitudinis supernaturalis ... viribus adquirendis ... alii vero humanam ... fuisse inordinatum appetitum beatitudinis supernaturalis ... inordinate appetendo ... ex ... primum ... opinionem ... cum ... quia ... singuli ... et ... a ... sui appetitus quando ... ipsum ... Bonaventura ... vult illius ... Angelorum ... fuisse inordinatum appetitum ... aliis Angelis ... nimia ... complacentia et amore in suis ... sequitur ... Cajetanus ... defendit 506

Sectio 2a

Vera sententia de ... a ... 507

... placita nomina ... variam ... nostri ... ex quibus ... Angelorum ... omnium ...

in Angelis uno simplicibus actibus illas omnia indelibatae dei
divini ratio est quia sicut Angeli pro[...] intrinseci, per scientia
ra et Dei accurrunt. ad scientiam et Dei ea omnia qua
[...] habuerunt, quod tamen potest quia nullus in peccatis
numeratus est quod aliquem [...] non habebant [...] cum aliquo dam
data in scientia, ut [...] ut circa [...]
Angelis.

Sol. Dico ergo 1o: obligationem Angeli non fuisse aequ
alitatem in naturalis Dei per quam potuit Angelus apprehendere ab[...] sufficientis
obligationis inter Angelos cognitione ut tale: aequaliter cum
Deo in natura i[...] obliquo inter Angelos [...] ut tale cognitis fuit [...] 601
ngelo, Angelus non potest apprehendere ab[...] efficaciter aequalitatem
in natura cum Deo. Id apprehendisse Angeli de facto fuit [...] et
affectu efficax ut constat ex [...] scriptum per Angeli
loquentis ut habetur quod exequitur et [...] in caelum [...]
[...] Deo [...] similis [...] [...] in monte [...]
[...] ero altissimo et: obligationem Angeli non potest aequ
alitatem cum Deo. Ob quia nemo apprehendit non esse quod est et esse [...]
[...] continet esse [...] et Angelum esse [...]
[...] quod non est: ergo non Angelus apprehendit aequalitatem [...]
apprehendit esse quod non est, et non esse quod est, [...] ut [...]

Obiicies tamen contra dicendum est, Angelus non debuit dicere [...] absolute
efficaciter beatitudinem supernaturalem [...] viribus
ad acquirendam: quia Angelus est beatitudinem supernaturalem ad
quirendam viribus naturae et [...] quia, [...]
602 ngelo. Ad [...] cognitionis ut talis non [...] dici diversa, aut apprehensionis ab
[...] efficaciter: ergo Angelus non potuit apprehendere beatitudinem superna
turalem [...] viribus ad quirendam [...] quod obligationis apprehe
[...] Angeli non fuit beatitudo supernaturalis, [...]
[...] ad [...] nam [...]
[...], Angelum apprehendisse aequalitatem cum Deo, [...] talis

xtis aduersus impugnat assertum ablatis et extrinsecus creatoris impulsione et talis dicimus angelum fuisse assumptibilem angelus tale causa assumere corporibus dictis.

Obiectiones 2o

via Angeli non obstant ex assumptis creaturis hypostaticae: et alium obstaculum debet assignari talis impossibilitatis. Vnde talis assumptibilis neque debet esse angelus, non possunt ad incarnationem, id talis medio non possunt assumptibilis angeli ad naturam: et ita in ipsis ex duobus incarnatis fuit post quam hoc etc. et dominus ut ablatis patronis et christus omnes definitis fuit post peccatum ablatam ob eam quae quasi cum in hoc quasi hominis fuisse ex suppositione dominus quamquam ... hoc fuit post naturam quatenus Adami et Christi ... et ... incarnationis; et talis nullo non possunt praedicari in angelis neque hoc fuit illa ... sicut sequitur ut angeli assumpti unionis hypostaticam. — 510

Angelis fuisse idoneos — 511

et ... Communiter traditur ... dicunt ... Christus et factum venit: de quo fuimus ... et incarnationis ... xtis qui ... ... et ... dicunt incarnationis fuisse ... et ordinem naturae ... ... et ... quatenus ... hominis ... angeli naturam ... ... non ... ad ... diversimode ... ... id talis ... quod ad ... incarnationis ... quod ad ... dominis ... ... incarna- tionis ... fuit ... duo quatenus ... quod ad ... quam ... fuit ... ac ... nullo ... possunt ... assumptibilis angeli ... unione hypostatica ... id ... quod ad ... possibilis ... ... quae non possunt nullo ... et ...

producunt peccatis Angeli ut bene patet ex omnibus. Quoad [illegible] poena demonum [illegible] actionis [illegible] restitant.

Quaestio Secunda [illegible]
de poena demonum aliqua dicunt

Caput 1.

Daemonum [illegible] [illegible] [illegible] [illegible]

Angelus reddidit [illegible]

§ 12 [illegible] poena damni probabiliter [illegible] [illegible] [illegible], qui poenas [illegible] [illegible] omnibus damnatis [illegible] [illegible] [illegible] [illegible] poenam [illegible] [illegible] poenam sensus [illegible] in [illegible] in inferno [illegible] [illegible] [illegible] [illegible] Secunda [illegible] [illegible] [illegible] [illegible] quantibus [illegible] [illegible] [illegible] [illegible] infernalis [illegible], [illegible] traditur [illegible] quam poenam [illegible] [illegible] [illegible], id est ignis, [illegible] [illegible] [illegible] ubi dicitur [illegible] in ignem [illegible] [illegible] [illegible] diabolo est, ubi [illegible] [illegible] demonis [illegible] [illegible] [illegible] [illegible] quam in demones [illegible] magnam poenam [illegible] [illegible] [illegible] [illegible] debet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nobilis, gravioribus poenam.

Dubium Unicum est

§ 13 quomodo Angeli [illegible] [illegible] [illegible] [illegible] [illegible] aliquam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] poenam demonum [illegible] in aliquam [illegible] [illegible] [illegible] [illegible] [illegible] aliquam ad [illegible] in [illegible] [illegible] [illegible] omnibus [illegible] Angelis, id est poena demonum [illegible] [illegible] omnibus [illegible] [illegible] [illegible]

quis [illegible] i bacillo et Angelicus [illegible] manu [illegible]
[illegible] qui [illegible] vagantium quorum [illegible]
[illegible] ceas [illegible], et hominis [illegible] aliquam
ad ignem infernum aliquem illis cum regiones eorum ignis [illegible]
[illegible] imo ad hominis a demone [illegible] eius [illegible]
[illegible] dæmonis qui [illegible] vagantur [illegible]
in infernali loco [illegible] et ubi [illegible] sunt [illegible]
[illegible] debet [illegible] cum [illegible] aliquam.

[illegible] 514
pati dæmonis [illegible] hanc aliquam ad ignem [illegible]
[illegible] monstrat [illegible] dæmonis [illegible] humanis
[illegible] hominis, [illegible] aliquam ad [illegible]
et [illegible] patiuntur [illegible] in [illegible]
exclamantis [illegible] dolore ignis, quia [illegible]
[illegible] dæmonis [illegible] aliquam [illegible]
[illegible] ab igne patiuntur [illegible] in [illegible]
[illegible] ad [illegible] et [illegible] hominibus et Angelis [illegible]
[illegible] dæmonis [illegible]
quia [illegible] in limbo patiuntur [illegible] aliquam
ad eum [illegible]. Sedibus 515

[illegible] dæmonis [illegible]
in eo quod ignis [illegible] Angelo [illegible]
[illegible] Bonaventura, [illegible] ad [illegible] meditatio
[illegible] ignis [illegible] quia [illegible]
dæmonis [illegible] ignis [illegible] ad [illegible]
et damnationis [illegible] Sacræ Scripturæ [illegible]
[illegible] ignis [illegible] ignis [illegible]
[illegible] Angelo [illegible] ignis [illegible]
[illegible] abunde [illegible] ibi [illegible]
[illegible] naturalis [illegible] nimis [illegible]
ad [illegible] studio [illegible] meditatio
[illegible] Angelo [illegible] illius [illegible]
[illegible] meditatione [illegible] naturam [illegible]

precanti [illegible] [illegible] quamvis [illegible] [illegible] abigere [illegible] [illegible] [illegible]

516 [illegible] defendit [illegible] [illegible] daemonis [illegible] [illegible] [illegible] abigere in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] naturae sequitur exceptionem [illegible] [illegible] beatitudinis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nulla [illegible] [illegible] exceptione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aquae [illegible] [illegible] [illegible] [illegible] [illegible] amissae beatitudinis [illegible] abigere [illegible] [illegible] daemonis [illegible] [illegible] [illegible] [illegible] [illegible] daemonis.

Sectio [illegible]

Explicatur quaenam [illegible] daemonis [illegible]

Verum [illegible]

517 daemonis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in qualitate [illegible] [illegible] [illegible] [illegible] daemonis [illegible] [illegible] abigere [illegible] [illegible] [illegible] [illegible] [illegible] daemonis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mali. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] daemonis [illegible] in [illegible] abigere [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in animo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omnis [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible]

518 [illegible] [illegible] [illegible] [illegible] [illegible] explanare [illegible] [illegible] [illegible] [illegible] [illegible] daemonis [illegible] [illegible] [illegible]

13

[illegible] est bene sed male [illegible] subiecto [illegible] spiritus mala actiui
daemonis: siquidem illis loquitur per qualitatem est. Secundo notandum
hanc qualitatem [illegible] esse dispositionem naturae daemonis, nam
quando ad [illegible] qualitatem corporis per dispositionem [illegible] malibus
est amaritudo [illegible] diuinantur [illegible], sic etiam
[illegible] qualitas spiritualis [illegible] dispositionibus spiritualibus
[illegible] qualitas, quae daemones cruciant, vero similius videtur.

Assertio 519

Deus hanc qualitatem producit ab igne [illegible] Angeli. ratio est quia
[illegible] non ignis loquitur [illegible] aqua producit [illegible] loquitur
subiectum non agens, sed in illo aliquid producit: probatur [illegible]
[illegible] qualitas frigus [illegible] calor [illegible], quam [illegible] aptius
[illegible] debet producere talis qualitas in Angelo quia qualitas non [illegible]
in subiecto [illegible] requirit. sicut dolor afficitur [illegible]
[illegible]. quarto notabis qualitas dispositionis [illegible] debet [illegible]
[illegible] ab Angelo, [illegible] aliquis [illegible] illud non loquitur, [illegible]
[illegible] aquas non loquitur productione [illegible] dispositionis [illegible]
[illegible] ad [illegible] nil illud loquitur,
quia non [illegible] nunquam [illegible].

[illegible] 520

[illegible], magis [illegible] daemonis [illegible] ab igne: quia [illegible]
[illegible] magis [illegible] qualitas [illegible] dispositionem, [illegible] magis [illegible]
[illegible] magis [illegible]
spiritualis [illegible] partibus magis [illegible] qualitas [illegible] dispositionis
[illegible] mali [illegible] mali: [illegible] daemo
[illegible] ab igne quanto [illegible] spirituali [illegible]
[illegible], [illegible] ad [illegible] qualitas
[illegible] dispositionis naturae daemonis, quasi [illegible] loquitur qua
[illegible] nullam [illegible].

[illegible] 521

[illegible] alias [illegible] quam nullam [illegible] daemo
[illegible] videmus. Secundo ratione quia [illegible] daemonis —

[illegible]

cruciatus [illegible] ab igne, id cruciatus unius ab alio [illegible] qualitas ibi [illegible] et [illegible] ab alio [illegible] omnes [illegible]: [illegible] daemones [illegible] qualitas [illegible] ab igne [illegible] [illegible] ex [illegible] daemones [illegible] cruciari ab igne.

522 [illegible] tamen [illegible] qualitas [illegible] salvo [illegible] daemonis ab igne [illegible] daemone [illegible] ab igne [illegible] qualitas [illegible] [illegible] qualis [illegible] daemon [illegible] cruciari ab igne.

523 [illegible] daemoni ab igne [illegible] daemone [illegible] cruciari ab igne [illegible] daemon [illegible] qualitas [illegible] omnia [illegible] causa [illegible] Deo [illegible] corporea [illegible] [illegible].

524 [illegible] qualitas [illegible] qualitas [illegible] qualitas [illegible] qualitas [illegible] daemone [illegible] daemoni omnia dona [illegible] ab aliis [illegible] qualitas [illegible]

adaequatio non supernaturalis, sed praeternaturalis, vel supra naturalis, vel contranaturalis et violentae appellabitur, pluribus cum suarez. adductus tamen [illegible] dequam, ut dixi, existimo aequum vel debitum conveniens [illegible] [illegible] qualitas non supernaturalis, sed praeternaturalis utrumque [illegible] [illegible] Sectio 3a dubia aliqua solva.

Sectio 3a

dubia aliqua solvantur coniunctim.

Igitur an daemones 525

potuerunt [illegible] agere pro [illegible] salutis, [illegible] fuerunt [illegible] in [illegible] Ratio est quia via [illegible] clausa [illegible] ab [illegible] [illegible] [illegible] [illegible] [illegible] potuerunt [illegible] [illegible] erat [illegible] [illegible] quia [illegible] erat [illegible] quod [illegible] [illegible] salutis: [illegible] [illegible] agere [illegible] salutis [illegible] ad obtinendum veniam peccati, cum quae [illegible] [illegible] fuerunt [illegible] inter damnationem, [illegible] [illegible] [illegible] [illegible] agere [illegible] tamen [illegible] cum [illegible] [illegible] [illegible] quia si aliquid obstaret [illegible] [illegible] [illegible] flexibilis [illegible]: quod tamen non obstat, neque [illegible] [illegible] videmus [illegible] [illegible] [illegible] inflexibile. Salutis autem [illegible] agere [illegible] quia [illegible] peccati [illegible] [illegible] omnia [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]. 282

Utrum: utrum 526

daemones [illegible] [illegible] aliquod bonum morale naturale [illegible] [illegible] [illegible] moralis [illegible] [illegible] [illegible] a daemonibus [illegible] [illegible] [illegible] naturalis [illegible] ad [illegible] bonum morale [illegible] [illegible] naturae: [illegible]. [illegible] quia [illegible] [illegible] nullus [illegible] [illegible] a daemonibus ad [illegible] moralem naturalem: [illegible] [illegible] moralis [illegible] naturale. [illegible] autem [illegible] [illegible] quia quamlibet [illegible] moralis [illegible] daemon ex [illegible]

Appetitu vindictæ, sunt in eis verò motus ad tales affectus, nempe aversionis creaturis, quæ a Deo patiuntur, sibi ipsis inimicæ, ut patuit supra dictis. Ex modo Deus inordinatus: ergo dæmon non potest diligere bonum aliquod spirituale; deinde difficile est dæmoni, creaturis aversionis Dei et vindictæ: nam quamvis sit moralis impotentia ad opera quæ nunquam diligit, et ad quæ diligenda magna sit difficultas, ergo inde, dæmon est moralis impotentia ad opera bona moralia diligenda.

Dices, dæmon fecit aliqua bona moralia, ut supra.

...SD Dices 2°. Potest eius aversio a Deo dirigi a Dæmoni omnis cogitatio bona, quæ natura tenet, Deus dæmon diligere opera bona sibi naturalia, ut dicta quæ opera cogitalia ad opus bonum naturale non simpliciter supernatura, neque indebita aliqui est natura, per supernaturalia ad opus naturale quod falsum est, et ipse ea quæ ex aversione, quæ Deus non diligat hominis dæmonis cum tali dilectione de bonis ei debitis, quæ ad opus bonum naturale naturæ non cogitatio bonum, igitur quæ bonum non efficit, illud non habet, neque et illud habet quæ bonum non amittit: at sic omnis habet nos supra ad bona opera, cum nos non quærit amittere opera propter hoc, ergo dæmon potest diligere bona opera, ita ut Deo illi dirigat cogitatio bona.

S28 Dices 3°. An in dæmonibus sit aliquod desiderium gaudij seu aspirationis. Dico tamen et dæmon Deus est, quia ex consequente finis diversi et consequente gaudio, et dæmones plures consequentur finis suæ voluntatis, qualia sunt peccata et damnatio hominum: ergo consequuntur finem gaudium. Est quia inimicus gaudet felicitatem, destructionem quam videt ab alijs inferre suo inimico, ideo ...de ... effusionis et inimicitias prosequitur videt dæmon ab hominibus ... Deo quem habet inimicum persequitur: ergo debet gaudere.

quia summus dolor et tristitia ... Daemones 1589

unus caleat cum alterius ... dolor et tristitia daemonis ambos et alteri ... ex parte tanta quando in nobis summus ... nullus gaudium sentimus, et e contra quando summus aliquod gaudium habemus nullum dolorem sentimus, ... in daemone.

... dolor et tristitia ... cum gaudio ... Non valde de daemonibus. quare daemon ... beatitudine hominis ... dolor ... summus gaudium ... inter nec gaudium ... neque dolor ... omnino boni ... ubique quae daemoni.

Dist. duorum ...

Quaestio: sit in daemonibus ... in daemonibus ... duo ... ex parte ... ad bene operandum ... quia ... daemoni ... in daemonibus ... ad bene ... operandum ... ut quid daemones ... ex parte ... malum morale et ... boni moralis ... ubique ... quia tales ... substantiae ... quod ...

Justitiae ipsius donavit praeterita peccata, et omnes fuerunt ab odio Dei et consequenter vindictae adque [illegible] domini moralis necessitate [illegible] primo s. Christi locomotiva Angelorum.

Fuerunt alii Christo locomovas motu quem Angelorum habuit, [illegible] tempus amplius relinquit, et ... huius dispensationis plus ad [illegible] ex scriptura videtur, parum refert ex et [illegible] calamo [illegible]. Dicendum quod ... difficultas [illegible] ubi Angelico [illegible] [illegible] ponatur Angelus in loco, et quidem Angelus est in loco adeo constat ex scriptura, et nimis ipsi anomine negari posuit, nam ut dicit [illegible] vidit Jacob scalam et Angelos ascendentes et descendentes per eam.

Quo sensu dicendum quomodo

Constat ubi Angelorum ... ascendit Angelus est in loco per operationem transeuntem, et non per corpus, id impugnatur ... quia est in loco [illegible] et est indistans alicui [illegible] nullam ... actionem, ergo Angelus esse in loco per operationem ... quam corpus est in loco sine actione, ergo et spiritus poterit esse in loco sine actione. [illegible] quia Angelus movens [illegible] in [illegible] sphaeras operatur [illegible] [illegible] movent et nihilominus [illegible] sphaerarum ... illius [illegible]. Ergo quia sic potuerunt [illegible] corpus [illegible] in Eucharistia [illegible] secundum ... sit [illegible] [illegible]. [illegible] quia Angeli [illegible] parati sunt in variis locis in quibus nihil penitus operantur transeuntem, sicut Daemones negligentes in ... nec in corporibus. [illegible] aliquid operatur

[illegible] non [illegible] tempus [illegible] quando [illegible] quam sunt in [illegible] [illegible] Angelus [illegible] loco [illegible] quantitatem aliquid [illegible]

[illegible] non [illegible] transeunt [illegible] adducunt [illegible] [illegible] [illegible] vicinis, et [illegible] [illegible]

[illegible] [illegible]

[illegible] [illegible] Angelus [illegible] in loco [illegible] ad corpus [illegible] corpus [illegible] ad aliud corpus [illegible] Angelus [illegible] corporeae [illegible] ad corpus [illegible] [illegible] Angelus [illegible] [illegible] spirituale quam [illegible] similis sunt, [illegible] ut [illegible] affectus [illegible] [illegible], et [illegible] quam [illegible] [illegible] et [illegible] spirituales [illegible] Angelus in loco [illegible] corpus in loco sunt [illegible] similes sicut corpus [illegible] et Angelus [illegible] [illegible] corpus in loco [illegible] sicut corpus [illegible] ubi corporale [illegible] Angelus [illegible] ubi spirituale.

[illegible] quod [illegible] dicunt [illegible] quia [illegible] ubi [illegible] Angelus [illegible] [illegible] quod in [illegible] spirituale [illegible] [illegible] quod [illegible] ubi [illegible] [illegible] et spiritualis [illegible] ubi [illegible] locatus [illegible] loco [illegible] in loco [illegible] Angelus [illegible] ubi [illegible] [illegible] ubi [illegible] spirituale [illegible] Angelus loco [illegible]

[illegible]

[illegible] Angelus [illegible] [illegible] quam [illegible] ad magnitudinem et parvis [illegible] quia Angelus [illegible] ubique

hoc compositum cum [illegible] [illegible] [illegible]. Unde si esset ubique quod
spatia caderet et videret aliquem ascendere aeris, et videret
Angelus ab eodem loco distet et distantia tamen quia sine
[illegible] tanta [illegible] Angelus videret [illegible] loca distantia
quod ad magnitudinem [illegible] quomodo [illegible] neque
[illegible] quantus [illegible] sit [illegible] nunc sit [illegible] 10
Angelus videt tamen [illegible] [illegible] magis quam Angelus in [illegible]
quia est [illegible] loco cum [illegible] Angeli [illegible] aeris
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Angelus [illegible] ad partes [illegible]
indivisibilis [illegible] amare [illegible] loco [illegible] [illegible]
[illegible] indivisibilibus et [illegible] [illegible] de
[illegible] quod ad partes [illegible] Angelus [illegible]
quia [illegible] nihil minus datur: ergo Angelus [illegible] [illegible]
quoad partes.

Resp. at [illegible] Angelus [illegible] in extrem-
itatibus sui loci adaequati non existendo in medio. [illegible]
[illegible] [illegible] dicendum [illegible] [illegible] [illegible]. Unde
[illegible] loci adaequati Angeli sit [illegible] [illegible] [illegible]
[illegible] in extremitatibus Angeli aut [illegible] quia [illegible]
in medio [illegible] quia Angelus [illegible] vult se collocat in loco
adaequato [illegible] [illegible] occupando [illegible] adverum
[illegible] [illegible] in extremitatibus non existendo in medio
quia [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] loco [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in extremitatibus non existendo in medio.

Hinc sequitur posse Angelum [illegible] in centro [illegible] et
in [illegible] partibus [illegible] ab ea longe [illegible] [illegible]

habet ens Vlat. abneag. g. illa [illegible] quia contings [illegible], et [illegible] illa punctos [illegible] cedunt imo neque adequant locus adequatus Angeli.
Non magis [illegible] dyquo contings [illegible] et [illegible] illas punctos
non [illegible] locus adequatus [illegible] sunt intra sphaeras [illegible] quas
Angelus necessario [illegible] quando sunt extra illas non. Sic
Angelis [illegible] [illegible] [illegible] qui sunt in extremis [illegible]
[illegible] quando in medio. [illegible] [illegible] [illegible]
[illegible] quia Angelus [illegible] [illegible] [illegible]
[illegible] debet [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

Quaeritur 9. An Angelus possit moveri [illegible]

[illegible] motu [illegible] et [illegible] ? [illegible] [illegible] [illegible]
mobile [illegible] motu [illegible] quando [illegible] [illegible]
[illegible] partes [illegible], id Angelus [illegible] [illegible] [illegible] [illegible]
in singulis partibus [illegible] [illegible] plures [illegible] [illegible] relinquere
et alias adquirere [illegible] [illegible] motu [illegible] quia [illegible] [illegible]
mobile [illegible] [illegible] simul relinquit [illegible] [illegible], et [illegible] simul
alios adquirit [illegible] Angelus [illegible] [illegible]; [illegible] Angelus [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] locus [illegible] [illegible]
[illegible] moveri motu [illegible] ubi [illegible] [illegible] [illegible] in
tempore [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], et [illegible] [illegible] [illegible] [illegible], et [illegible].

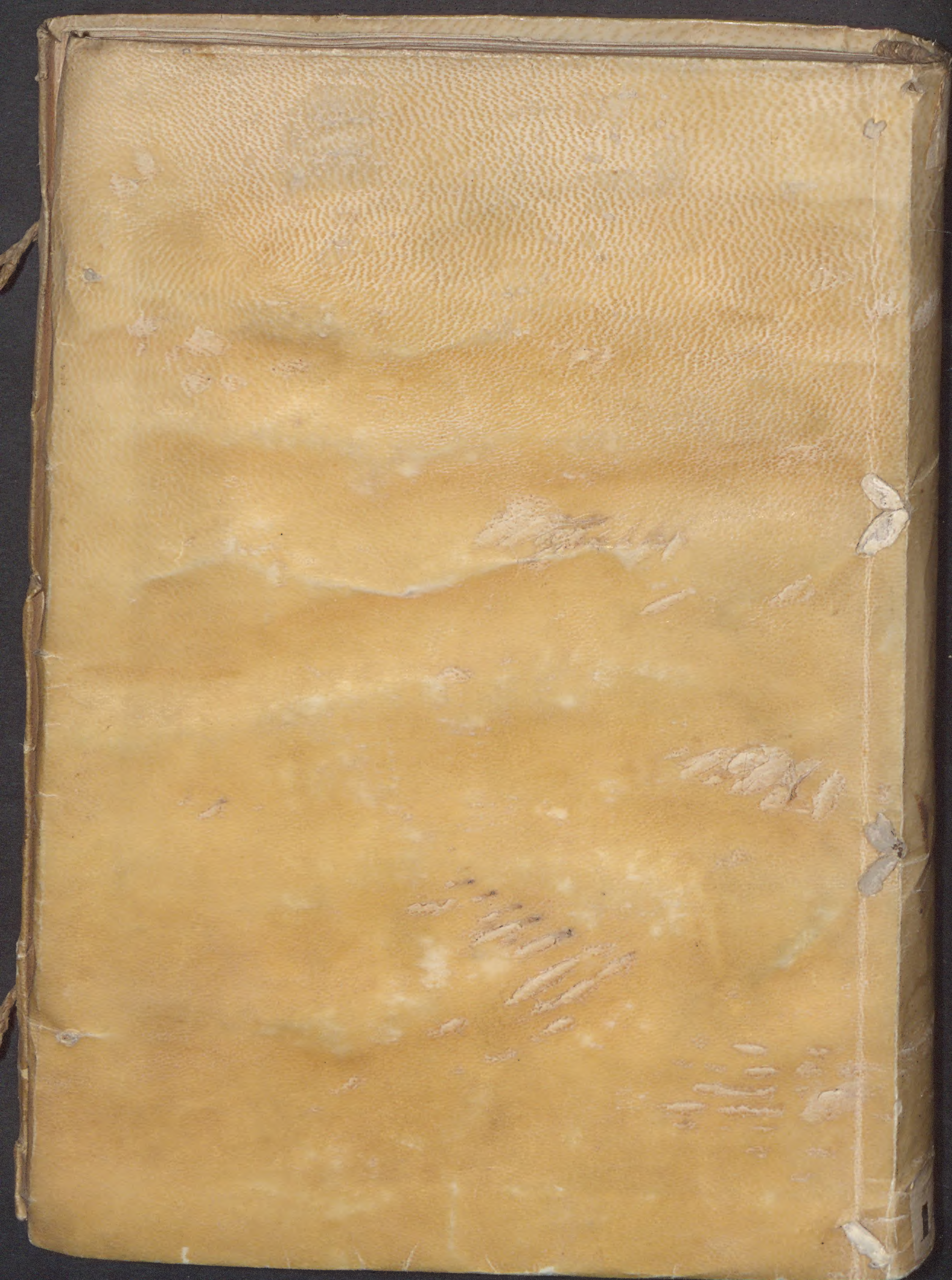
Quaeritur 10.

An Angelus possit [illegible] simul in pluribus locis adequatis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quod quantis quantitate [illegible] [illegible]
[illegible] [illegible] ibi [illegible] locus [illegible] [illegible] [illegible] [illegible]
[illegible]. [illegible] quia [illegible] [illegible] limitatus [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] licet [illegible] in [illegible] [illegible]
[illegible] [illegible] simul in [illegible] [illegible] [illegible] [illegible]

inadequat magnitudinem [illegible].

R. Respondetur tandem cum
Angelus possit localiter movere corpus, et non a [illegible]
[illegible] [illegible] Quantitatis, nam dicit Angelus Habacuc
[illegible] Dei, et portabit illum ex Judaea in Babilonem. Ex
ordinaria ratione qua movere corpus et effectus [illegible]
[illegible] Angelus [illegible] haec [illegible] localiter removeri
et A. Ex hoc [illegible] dimissis omnibus [illegible] de
Angelis diis patronibus et tractibus, et quidquid
in eis actu ad [illegible] explorari et in ipsorum Ange-
lorum qualecumque obsequium cadens
optamus, vel etiam annus [illegible]
[illegible] in gloriam Omnipoten-
tis, B. Virginis, quae [illegible]
[illegible] et Apostolorum [illegible]
[illegible] inquam per [illegible]
[illegible]
[illegible]
abstinemus

Die 18 Junii Anno Domini 1700



Moreno, de Angelis :: ~